THE PRIEST

Vol. V NOVEMBER, 1949 No. 11

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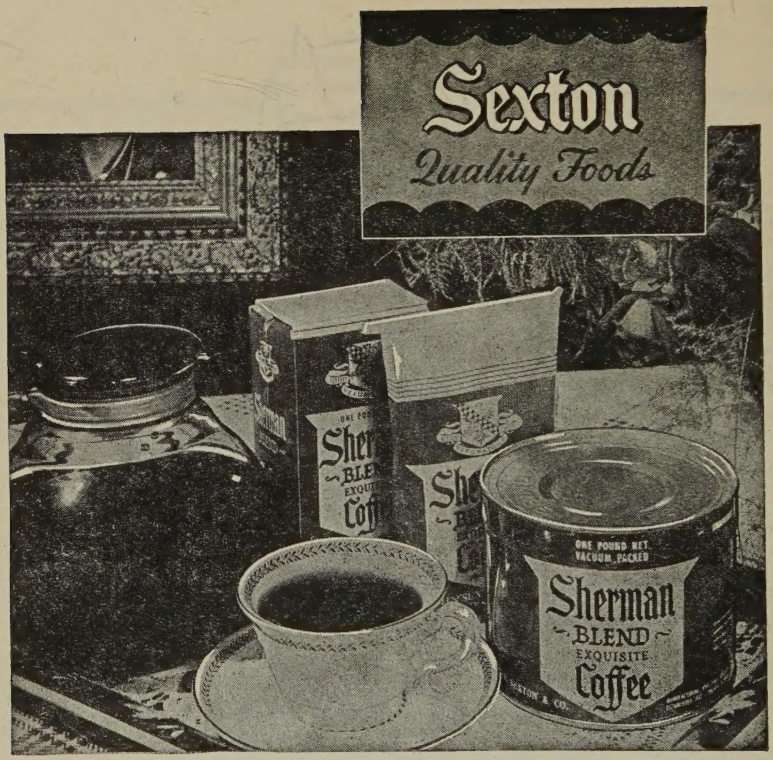

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The Order of Judas Iscariot

A MONTH ago the daily papers carried the story of the conversion of an Anglican minister to the Catholic faith, and in the same connection told of the Anglicans receiving two Catholic priests into their fold. The two priests were Rev. Lionel E. Beaudet, ordained for the Diocese of Providence in 1931; and the Rev. Leonard E. Bigos, a Franciscan, often called Len Redlawn, ordained in 1943.

As is our custom, we took the trouble to gather the information on these two apostates, and are able to report on them as follows:

After several assignments in the French parishes Father Beaudet entered the Army as a reserve chaplain, but he never returned to his diocese from the armed forces. He attempted marriage in Woonsocket, and then joined the Episcopalians.

Rev. Leonard E. Bigos left his Monastery at Canon, Massachusetts, on September 12, 1948, but it was discovered that on June 7, 1948, or three months previously, he had contracted a civil marriage with Stephanie Gontarska. In a letter to his superior he wrote: "On December 20, my wife received the laying hands in Confirmation by the Right Rev. G. A. Bennet, and I was received into the communion of the Protestant Episcopal Church. On December 22, 1948, our marriage was blessed in St. James Church by the Rev. Dr. L. Carlson."

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Suspended and excommunicated he was expelled from his order on January 5, 1949.

He was granted a six months' license as an Episcopalian minister by the Protestant Episcopal Bishop of Rhode Island, and has been assisting at St. James Church, North Providence.

It was not a loss of faith, nor a quest for a better religion which led either of these priests to sever their connection with the Catholic Church. It was rather a loss of morals, which was indicated in both cases when the priest, like Luther, "took unto himself a wife," which automatically put them out of the Catholic Church.

This information is served through this medium, of course, only for priests, who will use the data only in case one of them comes into his neighborhood.

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IT was just twenty-five years ago last month that Monsignor John F. Noll decided to publish a periodical that would "serve the clergy"—**The Acolyte**, edited by Monsignor Michael A. Chapman, a convert who was at the time fairly new in the priesthood and who is now.

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The Acolyte was reorganized in

THE PRIEST **NOVEMBER, 1949** **VOL. 5, NO. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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October, 1944, put in digest-format, and renamed **The Priest.** To those of your editors who were with Bishop Noll at the reorganization dinner in Washington during the annual meeting of the Bishops that year, it hardly seems possible that this is our fifty-ninth issue, that we shall soon be reading proof on Vol. VI, No. 1.

A Misued Tetrasyllable

WE remember that Tuesday evening quite clearly—the Vigil of the Assumption, 1945—six or seven of us priests huddled around the radio listening to the news of Japan's surrender.

It was then that General MacArthur stressed the fact or the need—we can't precisely recall—of a "recrudescence" in religious interest and practice.

Well, sir, his use of that tetrasyllable stuck in our mind from that day to this. It struck us rather as a misuse—possibly, we thought, by association with the word "crude." And yet, as far as we could see, none of the editors or columnists censured the General on that point.

But the word kept turning up in our mind—generally while we were standing under the shower or sitting in the confessional—after which we would promptly forget all about it. But finally we got around to looking it up, and our old dictionary, the 1942 Webster's Collegiate, confirmed our suspicion:

"Recrudescence: To break out again; renew activity." An older

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and unabridged Webster adds "generally of something bad."

"Recrudescent: That breaks out again; renewing morbid or dangerous activity after abatement; as recrudescent discontent."

Promoting Paper Sales

FATHER MICHAEL J. DALTON, pastor of Most Precious Blood Church in Windsor, Ontario, has hit upon an ingenious scheme for promoting the sale of his Sunday papers.

He distributes **Our Sunday Visitor** each week without asking for any money; then, once a month, he supplies his congregation with especially printed envelopes, suggesting that they contribute a quarter as their monthly subscription rate. When he took over as pastor, he was selling only fifty copies weekly. Now it's up to 350.

The envelope carries the exhortation to "Feed the minds of your family with truth for only 25c a month." There is a blank for the parishioner's name and address, and the other side of the envelope invites comments on material appearing in the paper.

Father Dalton contends that weekly payment at the door is as old-fashioned and inefficient as the horse and buggy.

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That Hymn Editorial

FATHER SELNER'S visit of last August reminded us again of various reactions to that hymn edi-

torial we ran two years back and with such unexpectedly violent effect. Of the hundreds of letters that came in, practically all of them were either violently pro or violently anti. Father Selner himself was anti—so much so that we were afraid he would never speak to us again. The whole thing was hideously ill-advised, he thought.

Last summer in Boston we had a cup of coffee with Mr. William A. Reilly of McLaughlin and Reilly, music publishers. He recalled the editorial and said that it must have sparked at least fourteen national hymnals, all of them now in process of compilation. We wanted to take a crack at that thing ourselves, but for the present we have various formidable obstacles standing in our way.

Right after it was reprinted in **The Catholic Digest**, "Bill" Fink, managing editor of **The Priest**, was on the 'phone almost ninety minutes one night with a drunk who kept insisting that we should be suspended for belittling "O Lord, I Am Not Worthy!" The fellow was calling Indiana from New Jersey. He also wired Bishop Noll to the same effect, asking that we be "silenced."

But we nearly fell off the chair one day much later when our own Ordinary casually asked us if we knew "that fellow from New Jersey."—"Wants me to suspend you," he added. "Sent me a telegram."

"He did? Tsk, tsk, tsk," we clucked hoarsely, knocking over an ash-tray with considerable sangfroid, and groping for some appro-

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priate comment.—"How silly!"

"And what did you do with the telegram, Bishop?" we asked.

"I don't quite recall," he said rather absently, pulling his Breviary out of the wire basket at his side. "I suppose they filed it under your name in the Chancery . . ."

"Phoney" Priests

MOST of us read recently about the bogus priests being sent 'round by the Russians, prepared right at home in bogus seminaries. Vatican City recently announced that there are five such with a total of five thousand "seminarians." The purpose stressed in the Vatican Radio release is that of dividing clergy from laity by the dissemination of inflamatory matter and the organization of rival groups led by the bogus Russians.

A letter from a South American republic informs us that these fakes are already at work but that they have so far concentrated on raising money under false pretenses.

"I went to X last week and had a very interesting visit with Pablo," our informant, an American student writes. "The thing that amazed me most was the story about the Rumanian 'priest' who visited the town, said Mass in the Oriental rite in the seminary on Easter Sunday, collected about three thousand pesos in Mass Stipends, and left with the blessing of our own Pablo. Later it was found out that he was a pho-

Continued on page 884

INTRODUCTIO IN CODICEM

By VERY REV. ULRIC BESTE, O.S.B., J.C.D.

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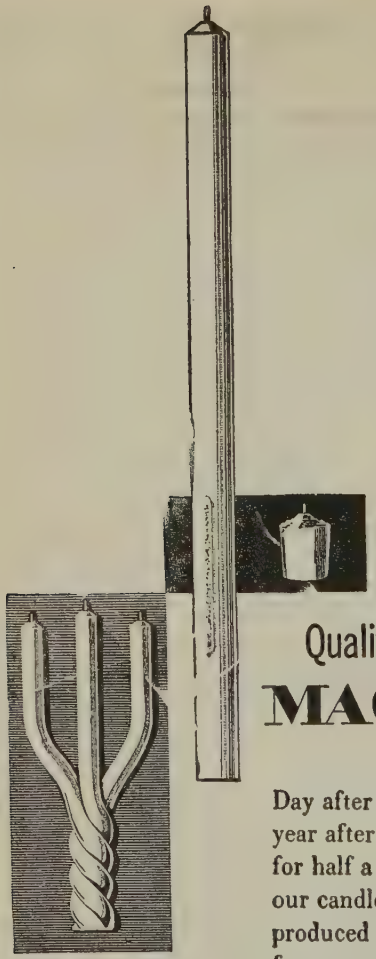

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VOL. V. NOVEMBER, 1949 NO. 11

Editorial Comment

The Old Intolerance

THE appearance in THE PRIEST last month of the two articles of Dr. Bowie and Fr. Murray, both reprints, marked a departure from our traditional policy of presenting only new matter in our pages. That the move was justified we now feel sure.

It's highly important that we be fully aware of what goes on around us. Bearing no antipathy towards Protestants ourselves, we find it almost unbelievable that Protestant leaders even of the caliber of men like Dr. Bowie can be so exercized over their own imaginings. Our Bishops have repeatedly pointed out in forthright pronouncements that *the* enemy of this age is Secularism, an enemy which, so far as we can tell, threatens Protestantism, at least as much as us. It has seemed to us that a common cause has made us allies willingly or no. But we must now face the shocking fact that our "ally" is more afraid of us than the enemy.

Karl Barth did not hesitate to say at Amsterdam, putting it concretely, that if he had to choose between Catholicism and Communism, he would take Communism. G. Bromley Oxnam is a clearer case in point. An indefatigable Don Quixote, he has just contributed an article to *Look* magazine, entitled "How the Protestants Fight Communism." Often having wondered ourselves how Protestants would fight Communism (and when), we began to read the article with interest, even with avidity, only to learn, almost immediately, that the astigmatic author was more concerned with fighting Catholicism!

A Recurrent Phenomenom

We are thus witnessing what Fr. Murray called quite baldly "another resurgence of the anti-Catholic feeling on the part of Protestants which has been a sociological phenomenon in the United States since, and even before, the repeal of the Maryland Act of Tolerance."

Even the objections currently hurled our way are not fundamentally new, since they all stem from the essential and age-old necessity of Protestantism to protest, from the inherent fear that even a casual acceptance of the "Roman" Church would render its own existence pointless and superfluous. Protestantism, it would appear, is viewed by its own partisans as essentially a great negation.

This it is which lends interest to Oxnam's article. Faced with the task of depicting the present Protestant fight against Communism, perhaps quite unconsciously, he reverts to the past:

"The plaintive numbers flow
For old unhappy far-off things
And battles long ago."

"It is a striking and significant fact," he begins, "that Communism has been unable to take root in Protestant countries. No Protestant land is seriously infiltrated by Communism. Why?" Of course, granting the truth of the observation, itself debatable, you have already guessed the answer. It is that "the right of private judgment" somehow precludes one's ever judging that Communism is right. It is that Protestantism "not encumbered by vast possessions," loving the little man and not the capitalist, therefore is free to make decisions in terms of life, liberty, and the pursuit of happiness—not in terms of property, power and prestige." It is that Protestants, believing in democracy, "keep power in the hands of the people," electing their own bishops, judicial bodies, and executives, managing and auditing their own accounts. It is that Protestantism "has steered clear of inflamatory utterances." (Yes, Bishop Oxnam said that, too.)

The Real Enemy

But the purpose of this long quotation (which quite possibly bores you silly) is to point out that in essence it is one long diatribe against the Church, every statement of which implies the contrary culpability of the Catholic Church on each count. *Viola, l'ennemi.*

Lest there be any reader so lacking wit as to miss the implication, Bishop Oxnam then contrasts the Protestant Heaven with the Catholic Hell. An argument riddled with assumptions evidences his preoccupation not with his premises but with the old familiar comfortable conclusion.

Too Subtle

It is first of all necessary for him to set up a distinction between "Protestant" and "Catholic" countries, a distinction so subtle as today to be almost meaningless. No matter; Finland, Sweden, Norway, Denmark, Holland, Great Britain, Australia and New Zealand are labeled "Protestant" without further qualification—"Communism has made no headway there." Italy, Poland, Czechoslovakia,

Hungary, Austria, Southern Germany and France without further ado are proclaimed Catholic since they are "in danger" or "seriously infiltrated" by Communism. Russia, Northern and Eastern Germany and Ireland are not mentioned; Spain is dismissed with an epithet—"Fascist dictatorship."

It also is considered self-evident in this sort of polemic that capitulation to Communism is the result of fatal flaws in Catholicism and that successful resistance to it follows necessarily from the constitution of Protestantism. Political considerations, basic facts of geography, economic and ethnic aspects, all go by the board. Catholic Poland, obviously, fell to the Reds because it was Catholic. Munich and Yalta and all that are Romish concoctions to be fed to school children.

Nothing daunted, Oxnam then presents his own version of "Inside U. S. A." "Protestant United States is in no serious danger of accepting Communism—certainly not in the great rural areas which are overwhelmingly Protestant, nor in the Protestant West with its heritage of the individual pioneer and the itinerant preacher, nor in the Protestant South." Hewing to the line, and letting the chips fall where they may, the Bishop will assume no responsibility for semi-Catholic cities, for the great rural areas which are Catholic (in Louisiana or Iowa, say), for those parts of the West where the "individualistic pioneer" was a Casey, a Beausoleil, or a Mathenski—or where the itinerant preacher was a De Smet, or Hennipin, or Serra.

Stench in the Nostrils

And why did we have the hardihood to mention the Protestant South? Of all places, that bugaboo of the contemporary sociologist, that stench in the nostrils of Eleanor Roosevelt, that haven of the reactionary whom Oxnam abhors! This is the very soil which breeds Communism—so they have been telling us in season and out. Said the General Conference of the Methodist Church in 1948 (doesn't the Bishop recall?): "It is the man who is not exploited who is deaf to the slogan 'Abolish the exploitation of man by man.' It is the man who knows he is treated justly who refuses the sinister suggestion of revolutionary activity to win justice." If the South is Protestant, surely his case collapses at least if the South be the thing his fellow "liberals" represent it to be.

Nothing makes more patent the futility now of labeling countries Catholic or Protestant than this. If the terms are to be tossed about like bricks in a street brawl, nobody's head is safe!

More seriously, the present writer would submit that the term Catholic is an honorific not lightly to be bestowed on any country. For Bishop Oxnam

it is a pejorative, a term of contempt; it carries its own condemnation.

Otherwise how could he have been so nonchalant in uttering statements he could not substantiate, in making broad allegations not to be pressed home, in flinging muck which has stuck to his hands? A Protestant of the old persuasion, he has argued the only way he could.

But there are Protestants of a "new" persuasion, one of whom is particularly interesting just now since she too writes for *Look*, though Bishop Oxnam apparently does not read *her* stuff. In an article which appeared only a few weeks before his, she contests almost every point he was to raise. We pass no judgment on the merits of her case. Ours is an exercise in simple exposition.

The Repressed Parishioner

Agnes E. Meyers, wife of the publisher of the Washington *Post*, is quite concerned not this time over Catholics but over her own fellow-Protestants. With a banner heading she gets out to show "Why Protestants Need to Wake Up." In times past she has already pointed out what was wrong with other sects. With apologies to the unknown bard of the September Priest: "Agnes E. as I envision her,

Embodies the repressed parishioner
To whom confines and bounds parochial
Are thwarting, hampering, and provokial.
Her eager gaze seeks far-off skies
Where room for ampler action lies . . . "

Almost point by point Mrs. Meyers disagrees—and vehemently—with her compatriot and co-Protestant. "Organized religion in America today is headed toward self-destruction," she warns us all. She will not for a moment concede that Protestants have not appealed to "inflamatory utterances" as alleged by the Bishop. On the contrary, "Never in the history of our nation have tensions been more acute." "Many of the clergy are making themselves and religion ridiculous," she avers, "undertaking programs of self-aggrandizement and launching violent attacks upon each others' institutions, upon the Constitution, the Supreme Court and our public schools." (This broadside peppers us all.) We should, incidentally, scrap our "theological differences" (reunion all 'round). Probably we would, "if the Protestants had the courage to lead the way to a broader all-inclusive philosophy of community responsibility."

In detail, however, Protestants will have to "overcome many obstacles."

"Superbureaucratic"

She takes, for example, a somewhat sour view of the vaunted freedom of the Protestant churches. On the contrary,

she fears that it is precisely freedom which Protestants are losing, that authoritarianism is a serious threat. Amsterdam's conference becomes for her a danger signal—and not only for her. "No organization," says a New York clergyman, quoted but left in anonymity, "has the right to speak for American Protestantism." What we found ironic in view of the almost constant attacks leveled at our hierarchy by men like Oxnam, was his further irate observation that "the superbureaucratic control of our Protestant organizations is just as high-handed as the Catholic hierarchy . . . But our leaders are fooling themselves if they think we are going to stand for it."

Mrs. Meyers maintains, too, that Protestantism *is* encumbered with wealth and power. "Have you ever seen a ragged worshipper in one of our well-dressed congregations?" she asks, but hurries on to describe an even worse situation discovered during her war travels: "None of the traditional churches reached down among the neglected, illiterate and impoverished persons flocking to our war centers." The leaders of Protestantism unfortunately are mired down still in the economic "middle-class liberalism which nourished the early growth of their churches."

"Old Dodos"

On the subject of leadership, in general, she purports to turn up rather widespread dissatisfaction, Addressing "a richly-endowed" Protestant national organization during the war, she stressed the need of turning Protestant ideals into social terms only to meet with the rejoinder, "You are right but you needn't tell us that. Just try to tell it to our trustees and see how far you get." Leaders are scored repeatedly as "old dodos" who have "never even heard of the poor you are talking about" and the like.

By a most marked coincidence, Mrs. Meyers will not concede to Dr. Oxnam even that the Protestant Church has kept its hold on America. Having failed, after the Civil War, to show "active sympathy for the problems of modern times: the troubles of the oppressed, the emerging labor movement, the destitution of the share-croppers and of the inhabitants of our ever-expanding urban slums" the Protestant Church allowed a schism [her word] to spring up between itself and the masses. It has failed to "keep abreast of the times in the rural areas," on which Oxnam prided himself.

As a final blow (and we have deleted considerably), note her f u r t h e r complaint: "Our churches have become the expression of clan distinction and racial segregation."

We have, however, cited Mrs. Meyers' testimony at such length chiefly because as a Protestant she is better able to answer Bishop Oxnam than ourselves

when he sets out to show how his church is fighting Communism. We would say that Protestantism is not exterminating but breeding Communism if all these allegations of hers be true. We would further offer the Bishop a friendly tip that he direct his enormous energies homeward rather than Romeward. There seems to be plenty for the Protestant to protest at there. It would be better strategy to remedy these abuses Mrs. Meyers scores, to hold one's people by something positive. Implanting hatred and fear is not the beginning of wisdom. The old intolerance will not do.—G. J. G.

Satis Eloquentiae

Whiskered Serjeant Sullivan, K.C., has retired from the London Bar at eighty-seven. Best London story of the last of the Irish Serjeants-at-Law concerns his defense of an Irish laborer who talked too much before a London judge.

The judge, with the annoyance of his kind, remarked to Sullivan:

"Surely your client must have heard of the maxim: Satis eloquentiae, sapientiae parum."

Almost immediately the Serjeant riposted:

"To be sure, my Lord. In the part of Roscommon he comes from, they talk of nothing else."—**Midland Tribune.**

This Helped Me

An old Jesuit Brother, now gone to his reward, taught me this one: Say three Hail Mary's each day, to know your vocation, to follow it, and to persevere in it. For seven years, I have been preaching this to the children in the school, to the children that come for Religious Vacation School, and from the pulpit. I do not know whether that is the cause, but whereas there were no students or novices for a long time, there are now four girls from the parish in the novitiate, or preparing for it, and three boys in various seminaries.

Marriage, too, is a vocation, a fact that I stress in talking to the grade school, the high school and the adults. Therefore, the "three Haly Mary" are constantly recommended to the married folks too. Then, the night before they are married, I suggest to the couple that beginning at once, they kneel down and say at least the "Our Father" together, adding, "You can't say 'forgive us our trespasses' and 'we forgive those who trespass **against us' and mean it and stay angry at each other very** long." Many couples have reported to me that "it works."—**Contributed.**

An Editor Looks at Priests

Anonymous

Are you one of these types?

HIS name was Albert. His people had come to this country from England before the American Revolution and he had come to my father's newspaper office for a little revolution of his own. He wanted to cancel his subscription. His reason: my father had printed a picture of the local priest.

Albert lived in a rural section of the county and he didn't know the priest. In fact, he didn't know any Catholics at all. But he was outraged. (Perhaps I should say "So he was outraged.")

Thus, as a wide-eyed young'un, I learned my first lesson in the problems of newspapering. The lessons have been continuing for many years now, and they aren't all being taught by Elizabethan Protestants.

For instance, that time in Texas.

It was plain irritating to see the columns of church announcements with none for the "big" Catholic church or the Mexican mission. As a newcomer I needed the information personally since there was no bulletin board and "I'm a stranger here myself" seemed to be the stock answer of accosted persons in that boomtown.

But worse, the absence of Catholic notices gave me qualms about my new job. What kind of newspaper was it? Nest of Kluxers? Well, it would be easy to find out.

The pastor, himself, answered. "Father, I'm calling from *The Blank*. We would appreciate your church announcements."

What a Reply!

Bam! History was made for me in that moment! Not yet has any society dame whose party report has been skipped, nor advertiser with the wrong price in his ad, nor thug in trouble with the courts, addressed me with such acidity.

"Our announcements are given to our people from the pulpit," were his words, but there are no words for his tone. Maybe there was scorn for preachers who advertise outlandish sermon topics to attract the rabble. Maybe there was anger from a hurt somewhere far back. It sounded like more than this.

Whatever it was, it was nothing to win a good press or the world for Christ. Had I not been a Catholic, that conversation would have resulted in one more hatred of the Faith, and I was in a position to exercise my hatred in ways known only to Satan and newspaper writers.

Instead, I explained that Catholic strangers such as myself needed the information and that

his attitude was putting the newspaper in an unfair light.

In about ten breaths, he was sitting across from my desk. I shall always remember him as one of the most genial persons I've ever met. Why did he answer the 'phone as he did? The question still gnaws.

The Misleading Announcement

Before this I was working on a midwestern paper that boasted of being the finest small daily in the nation. It just about was. It had microfilmed files from the first, and more Blue Streak linotypes than the whole city of San Francisco. It had the best wire and picture services and a model morgue. It was a newspaperman's dream come true.

And each Saturday morning it conscientiously ran an announcement for the Catholic church with the schedule one hour off.

As the only Catholic on the staff, I was slow about finally asking, "Does the priest ever come around here?" Certainly his absence was accentuated by the longish visits of the Protestant ministers eagerly seeking publicity.

There was almost gratitude in the answer, "Never have seen him." Pause, "But once there was a priest in this town who rode clear into the office, horseback. Right in at the front door!"

This goggled me, but further questions dead-ended. Nobody knew. It was an office legend. They guessed the guy was nuts.

So I made another telephone call, flinching as usual at the memory of the days I worked in a rectory office and was tortured by that bell.

"Father, about this church notice. Mind if I change the hours?"

His Irish voice came back, "Aw, I don't know. Most people know better and anyhow it will be right again next summer."

This began the happiest newspaper association I've ever had with a priest. While I was on that job, he was made a monsignor. Because he was generally loved by non-Catholics, I sweated over the story, using this chance to make "the pomp and ceremonies of Popery" make sense to them.

"What was that thing they put around your shoulders?" I asked him.

"Search me," he said, "but I'll find out."

I think this was courtesy to keep me from feeling such a fool, and in a decent interval he did call back the information.

It was the only time he ever called. Each time I had to ask, but as a member of the parish I knew when to ask. If a Presbyterian, what?

The Pat on the Back

Still, reluctant as he was for plugs, he was outstanding for giving praise: a point sadly overlooked by most Catholics everywhere. There was never the least comment touching the Faith for which he did not telephone thanks, and I was always conscious of his strength there, backing me with his prayers and

being proud of me because, as a Catholic, I was his.

This was the first time I began to sense the true fatherliness of priests, or rather the fatherliness of true priests. Yet the question persists: If I hadn't been Catholic?

The Pedantic Priest

Then there was the priest-professor, out in his first parish after many years of priesthood, caustic from the classroom, stiff from first-generation education that gave him a chronic air of yelling, "Look, Ma, I know a Greek word!"

Even so, I definitely liked him, unless I was confusing liking with a kind of brooding pity for him.

One day he came by to tell me that the phrase is not "day of holy obligation" but "holyday of obligation."

Surprised, I said, "But, Father, I never thought it was anything else!"

He said the paper had it the other way. And it did! Puzzled now, I said I'd check the copy, and he left like a cop who'd caught a chicken-thief.

The copy proved to be correct, but the Methodist typesetter, knowing my stream of blunders, had tried to help me, and the proofreader failed to catch it.

Trivial as it was, I kept the copy and showed it to the priest on his next visit to bring a new batch of errors. Deeply serious, he said, "Yes, unless you changed it."

To this hour, Catholic or no, I haven't lost the scar of shock at the meanness of that mind. Had I been a Baptist?

Each time after Mass when he could overtake me, he would list more mistakes he had found in the paper. Until one morning I said, "Guess how many errors you made in your sermon today!"

Yet he had his virtues. He was kind enough to write all the hours of special Masses and devotions which spared my taking bootleg notes during pulpit announcements.

St. Mary's Beer Garden

The worst squirming I ever did was caused by his successor, also new to parish life. He was the one who brought us a legal notice to print. It was an application for a permit for him, Father John Doe, to sell beer at St. Mary's Church.

One of the staff-members, a Protestant, met me at the door with it when I returned from lunch. "Now," he sighed, "I have seen everything."

When the priest answered the 'phone, he said wearily, "I knew it was you." I asked if he would come back and let us talk it over.

He came. He was set. He said his conscience was clear and he didn't intend to let a bunch of bigots run his business. I said, "But you don't want to sell beer at the church. You mean the hall, and this makes you liable to arrest each time you sell it anywhere but at the church." So he let me change "church" to "hall."

"Now," I pursued, "what

about changing your name to that of a trustee?" No dice. He wasn't going to be coerced by a gang of fanatic drys. I quoted "If eating meat . . .", I prayed to the Holy Ghost, I visualized that legal notice neatly reprinted in every Catholic-baiting paper in our Southern area. Nothing happened.

Then suddenly he capitulated. But, in all reverence, I don't think it was the Holy Ghost. I think it was seeing his leading parishioner round the corner and he realized I'd also called him. Let me add that the parishioner was more positive than I.

But why should an editor have to "interfere" in a matter that is of first interest to the priest—not the editor?

There was only one priest I ever yearned to strangle and, considering the steamed-up newspaper temperament, that is not a bad record for priests.

The Poor Sport

Boy Scout Day in that town was the big event of the year for the adults, who took time off to disobey all laws the Scouts set up as their special field for fines. Many demanded trials and the Scouts had a hard time trying to arrest and try all the enthusiastic outlaws.

The place had no resident priest, but one happened to come over that day from an adjacent town. Now ten years ago no Scout or other child there would have ventured near a priest, and we must thank the movies for their missionary work.

The Scouts swarmed up to the priest, shouting that he owed them a ten-cent fine for jaywalking, and, no doubt, expecting a Bing Crosby reception. Instead, he snarled at them, called them little fools, walked on.

He was still breathing hard when he arrived at the office and told me about it with immense indignation. All I could say, with the breath gone out of me, was "All their lives they'll remember that a priest said that to them."

While we were talking, the Baptist pastor and his chief deacon were getting themselves arrested and demanding trial. The show they put on during the hearing was so genuinely funny that they earned the feature story of the day. A I wrote it, my mind was dirging "It might have been."

The *Mom and Dad* episode was a different kind of problem. The fellow who came to schedule the series of ads was so smooth he might better have been advance man for *Joan of Arc.*

These Priests Blundered

I told him we were not accepting advertising for that type of movie and he was simply astounded in his "cultured" way. He said ministers everywhere had approved it. He showed me a brochure and said he'd pay 'phone toll anywhere to check with any person listed. "Call this priest," he urged, pointing to a Louisiana address; "I got that reference, myself."

Remembering a notice in a

Catholic newspaper that the recommendations of priests were phony, I cockily said I'd pay half the toll but that I'd call a nearer priest whom I indirectly knew.

The priest said yes, he'd written the testimonial. No, he hadn't seen the picture. A young man—doubtless as prepossessing as the one there with me—had said he'd lose his job if he didn't get the reference. Meanwhile the priest had forbidden them to use it.

My young man then took over the conversation and, by the time I broke them off, my half of the 'phone bill was considerably bigger than our budget permits and my cockiness was gone. In this chastened state, I was warned by the young man that the hierarchy is crushing poor people like that priest and me who dare not follow our own minds. My only feeling was an unreasonable one of abandonment by hierarchy and poor crushed priests.

No, we didn't run the advertising.

The Influential Image

The other week a priest leaned over my desk and said in a conspiratorial voice, "Of course we priests had to fix up the news-stories about Our Lady of Fatima so the reporters wouldn't mess them up."

I smiled and was glad he couldn't know I was smiling over a Fatima story "fixed up" by a priest. No good newspaper would have carried it and nothing could have much more harm.

He had turned the pilgrim statue from an "it" into a "She" and assured readers that when She arrived, She would bring countless blessings to that city already teeming with people honestly convinced that we Catholics worship idols and Mary instead of God.

But please do not read conceit into that. In all, I had to handle the story for three different newspapers in two cities. It was the hardest stint I ever had.

And speaking of Our Lady reminds me to say that it is no little thing to me that, so far, the only photograph of an ultra-plunging neckline printed in any newspaper in our ultra-conservative state has been that of a convent academy girl who was to appear in a Catholic-sponsored play.

Had I been on the desk, maybe I could have argued forth a substitute. But by what devilish quirk, by what Romish inanity, was such a picture ever submitted in the first place?

We Catholics don't need Christophers at the desks of secular newspapers as much as we need them at our own front doors. (But note that I'm not touching the question of why, with all the Holy Father's pleas for modesty in dress, any Catholic girl was wearing such a garb. This article is about my troubles —not yours.)

It's Accuracy They Appreciate

It is true that some newspaper editors and reporters are

maliciously anti-Catholic. But most, if nothing else, have enough personal vanity to strive for accuracy and enough financial acumen to try to avoid too much offense, particularly if they are working in areas where Catholics are alert enough to let the offense be known.

When one of our state's two leading dailies published the report of a Catholic convention, the expression "Mythical Body of Christ" was repeatedly used. We more sensitive Catholics (and I am one) could have concluded that it was done for spite. Actually it was ignorance.

At present that paper's opposition is using its people's column to spout such rot as "It is a well known fact that the Vatican tipped off Germany to our North African invasion plans" and "Why does the Catholic Church still celebrate St. Bartholomew's Day when 14,000 innocent men, women and children were slain in France in 24 hours?" This along with perfervid editorials against Franco (synonymous, naturally, with the Catholic Church), federal aid to parochial school children and the Church's encroachment on the State. This editor, incidentally, was recently pictured in Collier's magazine as being one of the men bringing light to a new South.

We can reach such editors only with our prayers. But for the others—the poor, dumb, well-meaning ones like me—won't some of you priests please pray a little more to the Holy Ghost and polish up your horse-sense?

Commies and the Church in China

What Communism will mean in China in spite of all so-called "coalitions" is pretty well shown by remarks Archbishop Yu-Pin made in a recent interview. In Communist-controlled China "a great number of priests and laymen have been killed or have died from their wounds as martyrs," he said; "the Church is operating underground." **That the Holy See understands the peculiarly difficult situation is evidenced, he alleged, by the following: "The Holy See has granted special permission to priests working in those parts to celebrate Mass with ordinary bread, without altar or candles, without a missal or vestments, the form of the** Mass being either the Requiem Mass or the Votive Mass in honor **of the Blessed Virgin. This means that the Mass may be celebrated while the priest and the faithful are sitting around a table, as if for a simple breakfast."**

Pass the Buck!

The only time some people won't pass the buck is when there is a collection.

How Much Religion is There in the United States?

Just what do our neighbors believe?

Lon Francis

TOO many Catholics who have majored in religion, falsely assume that other people know at least sufficient about religion to discuss it intelligently. They seem to take for granted that all who profess to be Christians hold Christ to be divine, and believe Him to have founded a way of salvation according to a very definite plan. As a matter of fact, if the Protestant laity were polled, as Protestant clergymen have been polled, on the very question which Christ posed to one of the audiences He addressed, "What think ye of Christ, Whose Son is He?" only a small percentage of them would give the right answer as expressive of their deep conviction. Most of them would say "I never gave that any thought." Even a smaller percentage would give the right answer to the questions, "Is Baptism necessary for salvation? Can one be a Christian without Baptism?"

The late Dr. S. Parkes Cadman, who was chosen as their Protestant Hour radio speaker by the representatives of twenty-eight denominations then belonging to the Federal Council of the Churches of Christ, openly preached that Baptism was not necessary for salvation; that it contributed no objective benefit to the soul; that it only offered evidence that one was "taking Christ as his Savior." This doctrine has been taught for years to theological students at many Protestant seminaries.

In the last generation President Harper, of the University of Chicago, who was the son of a minister and who thought that the student body should have more religion, prepared and delivered to the students a series of lectures which were later published in book form, in one of which he urged the students to be "Christian" by following some religious leader of their own choice. He told them that he himself preferred Christ as his ideal, but that if others preferred Buddha or Confucius, they were not to be molested. He told them that one could be a Christian not only without Baptism, but without belonging to any religious organization, "because religion, which exists in the heart," he said, "antedates organizations."

A course is taught at the University of Iowa today under the name of "The Approach to Religion," in which the same doctrine is taught by an ex-minister. He distinquishes between "Christianity" and "Churchianity," and tells his students that the only benefit the individual derives from church member-

ship is that he is able to participate in common prayer and to hear sermons, while, incidentally, he gives encouragement to others to become church members.

The International Bible Students, or the Jehovah Witnesses, have, by this time, delivered a pamphlet to practically every home in the United States, actually designed to destroy the idea of the need of organized religion. The Catholic Church, which is the best organized, is, of course, their chief target.

Ravages Of Indifferentism

From the figures on church membership released by the Federal Council of the Churches of Christ in America last March, it is quite clear that most Americans reject the idea that we must hold membership in any church. According to those figures 70,000,000 Americans are unaffiliated with any religious organization, which means that every other person we meet in the United States subscribes, in practice at least, to the idea that "one religion is as good as another," which is only another way of saying that no single religious body is necessary. Few of these 70-000,000 are acquainted with the fundamentals of Christianity. That being true, less than one-half of our fellow citizens know the ABC's of religion, and cannot talk about, or even think of religion intelligently.

Some 5,000,000 Jews are included among the 70,000,000 who are classed as "church adherents." If we deduct these, there are at most only 65,000,-000 professed Christians amid a population of 140,000,000. This means that only five people out of every eleven of our countrymen are even nominally Christian. The proportion is smaller in the cities.

Something on which the average "street preacher" does not reflect is that of the 40,000,-000 people who hold affiliation with one or other of the four hundred Protestant sects, only 7,000,000 live in the cities where 20,000,000 Catholics live.

Protestantism is 80% rural; Catholicism is 81% urban in the United States. This means that nearly all the unbelievers and the non-church members are neighbors to Catholics rather than to Protestants.

Therefore, in any city audience listening to the Catholic Evidence speaker, a very small proportion of people would be represented, to whom the Bible means anything or who are interested in *doctrine*. The argument they need is the argument which the people evangelized by the Apostles needed, namely, clear proof of the Divinity of Christ, and proof that He was the Author of a divine living Organism to endure throughout the centuries; an international kingdom, in which every human being was to have citizenship, and through which all were to be guided to their eternal destiny according to a very definite plan, and with very definite supernatural helps.

I think we should apply to the Church the designation employed quite consistently by Christ, as quoted by St. Matthew, namely, "the Kingdom of Heaven" on earth, founded expressly to lead people to the Kingdom of Heaven above.

When we call our Church a "religious Organization" we do not do it justice. Luther and Calvin, Wesley and Campbell, Joe Smith and Mrs. Baker Eddy, as well as any Tom, Dick or Harry, were justified in founding a "religious organization" in the sense of a society of men and women "organized" for the pursuit of religious objectives. Those who had no schooling in religion and who judge by "externals," place the Catholic Church in the same category with other churches, all of which are of human origin. Since church edifices belonging to many denominations are numerous in our cities and dot our countryside, it is not so clear to unthinking Americans that God recognizes only one. But they certainly would know that there can be only one "Kingdom of Heaven" on earth, governed by only one King, one Christ, or His Vice-gerent.

In his early priesthood, the writer delivered many series of lectures to non-Catholics, and explained Purgatory, Infallibility, Confession, the attitude of the Church towards Mary and the Saints, etc., and usually concluded with a lecture entitled "Why I am a Catholic." This was also the policy of the Paulist Fathers and of diocesan bands which conducted missions for non-Catholics. But I later discovered that a series was more effective which dealt with the divinity of Christ, the Inspiration of the Holy Scriptures; with such moral questions as Divorce and Intemperance; with such social questions as "Church and State," "The Parish School," etc. The exposition of Catholic doctrine was always possible on the same occasion through the help of the Question Box.

Of what benefit is it to talk on separate Catholic doctrines if the people do not accept the Church which teaches these doctrines, if they do not accept the Divinity of Christ, the Founder of the Church?

The Big Hurdle

We remarked at the beginning that we take for granted that non-Catholics have a sufficient acquaintance with the Catholic Church to accept whatever she teaches. For instance, in the first lesson of the *Baltimore Catechism,* the question is asked "Where are we to learn the things which we must believe?" and the answer is, "From the Roman Catholic Church, through which God speaks to us." Which non-Catholic, approaching the priest for instruction in the Catholic faith, is ready to accept that much in the first lesson?

It may never have occurred to you, but the more intellectual the person who has no affiliation with formal religion, the greater his disposition to reject a "personal" God. We do not mean

that his intellect actually rejects a personal God, but that it has never tried to "think it out." In college he was under the influence of professors who antecedently rejected revelation as a source of truth, and he was led to believe that God, if indeed He exists, is too infinitely great and too far distant to concern Himself about men; that He is identified with nature, which, as a force rules inexorably. That is the doctrine which thousands of public-school teachers have been taught annually during the past thirty years at Teachers' College, Columbia. It is the doctrine some professors teach at nearly every secular university—and they are usually the professors who, at round tables, discuss post-war problems over the radio, without even hinting that God has any interest in individual men or nations, or that the Church should be consulted about them.

A student who began his studies at Notre Dame University was drafted by the United States Army and sent to another school where, in a letter written to one of his teachers, he said, "the only teacher who does not attack my religion is the Professor of Mathematics." His Sociology professor taught that man is a pure animal. Another professor applied the theory of material evolution to the whole man. The teacher of his Social Science class passed out literature advocating birth control.

This young man who, at Notre Dame, was trained in Catholic Student Action, argued with these several professors, but wrote: "Although there are many other Catholics taking the same courses, they are so indifferent concerning what they are taught that they never raise their voices in protest."

Another Catholic student, attending an eastern university as one of the V-12 students, wrote to a friend: "We have one course here entitled 'American Thought' which is really the most pagan thing one could imagine. When the professor is not downright obscene he does all he can to destroy the religion of the students." Speaking about sin, this teacher said: "If you are going to sin, do it with a clean conscience. There is only a thin veneer which separates man from his Simian ancestors."

Referring to the Constitution and the Declaration of Independence, the professor told the students: "In the eyes of God, a mythical Creator, all men are equal." He continued: "Man is endowed by his Creator—this was before doctors knew about hormones—with certain inalienable rights."

This student made the same observation as the former Notre Dame student. He wrote: "Although the professor claimed that there is as much reason to believe that Christ did not exist as there is that He did exist, his students just sat there and drank the stuff in."

Typical Rather Than Unusual

Many may regard these aggressive attacks on Christianity

in general and on the Catholic Church in particular as unusual, but I know them to be typical.

If the hundreds of thousands of young men attending schools of higher learning in our nation are to be trained in an anti-religious way, the indifferentism toward religion of the present time will be transformed into open hostility to religion in the future.

Communism's anti-religious program would not only be unopposed by these formers of American public opinion, but would be welcomed.

The Rev. John K. Cartwright, then chaplain at George Washington University, some time ago quoted a Professor at Johns Hopkins University as saying that there are very few professors of Economics in secular universities who are not committed to some form of collectivism; this professor also said that the young teachers of the Social Sciences are committed to the Freudian attitude towards morals—which means that they do not believe in morals.

Most Difficulties Are Moral

This is not the place to discuss the position of the unchurched towards morals, but it might be remarked, in passing, that the chief obstacle to conversions is the Catholic Church's enforcement of the moral law. If God never made a revelation, evidently He did not reveal the Ten Commandments, and the moral law rooted in nature itself, which educators and writers hold to be a "blind force," does not signify anything.

The 10,000,000 divorcees in the United States are not going to break up their present partnerships in order to embrace the Catholic Faith. The millions, who believe in planned parenthood through the use of contraceptive devices, will not be drawn to the Catholic Church, which unconditionally condemns this practice.

The 5,000,000 Jews will continue to remain adamant in their attitude towards the Divinity of Christ.

Ernest Renan, the infidel, told a truth which we do not sufficiently ponder, namely, that "Christianity has rarely been attacked except in the name of immorality and of the abject doctrines of materialism—by blackguards, in so many words. This is a fact, and I am prepared to prove it."

The truth of Renan's observation is well known to the Atheistic and Freethinkers Organizations, which always send out literature attacking morals along with their pamphlets attacking faith.

Magazines, like *Good Housekeeping, The Ladies Home Journal, The Cosmopolitan,* began to imitate the purely pornographic magazines after some of them had taken a poll among their readers to ascertain how they felt towards divorce, birth control, sex instruction, etc.

Editors of many influential magazines today, and many radio commentators, endorse the "new"

morality, and even the American Medical Association which, over the years, commanded the respect of the American people because of its lofty ideals, at last sanctioned the use of contraceptive devices towards birth prevention, and gave the go-sign to immoral practices which it formerly vehemently denounced. Those who directed the Army and Navy operations during the late war had no word of condemnation for the eighteen or nineteen year old boy who left camp at night to misbehave. On the contrary, they took for granted that he left camp for that purpose and provided him with condoms or prophylatics to prevent unpleasant consequences.

Therefore, street preaching today should direct itself chiefly to an explanation and defense of the fundamentals of faith and the fundamentals of morals. The Question Box, even though it may have to be stuffed by the speaker, will provide a way of eliciting explanations of specific Catholic doctrines. Moreover, the audience will receive the answers to questions they ask concerning doctrine in a better mood than they would hearken to an exposition of the same doctrine, premeditatedly forced on them.

It cannot be emphasized too much that Protestantism has no foot to stand on after having rejected the authority of the Catholic Church.

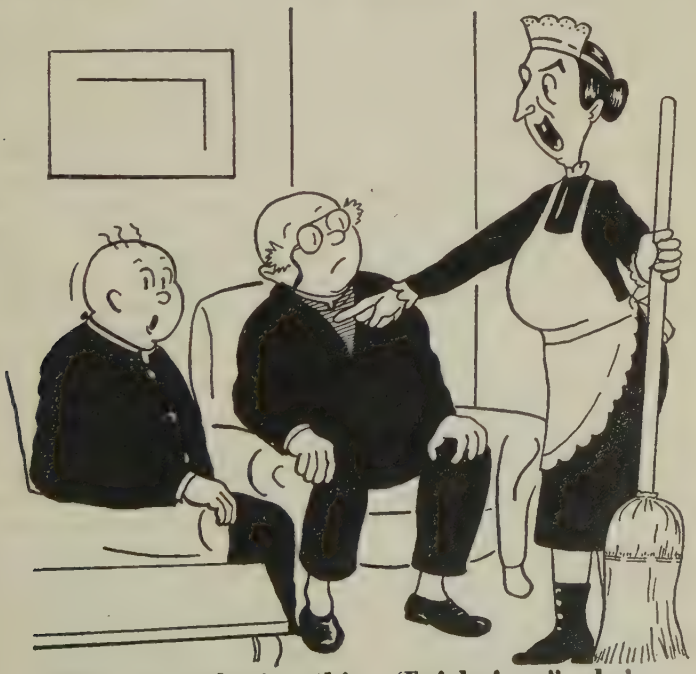
The case may be presented in this wise: All Protestant religions professedly teach that "the Bible and the Bible only is the rule of faith." But the Bible was received without argument, and blindly, from the Catholic Church, which originally gave it to the world in its present form, and which declared that the authors of its various parts were inspired to write as they did. If the Catholic Church was not infallible when it pronounced on the genuineness and inspiration of the New Testament, then there is not a Protestant in the world who could prove that his Bible should be a rule of faith. When the Protestant, discussing religion with you, quotes Holy Scripture, he should be told that his text, or the entire Bible, for that matter, should mean nothing to him, while it means everything to the Catholic. It means everything to the Catholic because the Catholic accepts the authority of the Church which pronounced the Bible inspired. But it should mean nothing to the Protestant, whose Church rejects that authority in every other particular. Since all Protestant religions claim to be based on the Bible and since there is no proof for the Bible's inspiration other than the word of the Catholic Church, Protestant religions actually rest on the infallibility of the Catholic Church.

In our approach to our fellow countrymen, therefore, it seems that we must take into account that more than half of them know next to nothing about religion; that the majority of the

40,000,000 professed Protestants hold religion to be "a way of life," dissociated from creeds and dogmas; that while they pay lip-service to the Bible, they do not believe that anybody's interpretation of it is dependable; that where Catholics predominate the majority of indifferentists and of those who are inimical to all religion and to the Catholic Church in particular reside—and only one-third of them attend Sunday services more than two or three times a year.

In our approach to the average American we must begin with religion's ABC's, the existence of a personal God, divine revelation before Christ, the Incarnation, the divinity of Christ, and the establishment by Him of a very definite supernatural Kingdom on earth to lead to the Kingdom of God in glory.

JULIE - - - Or Housekeepers Are Hard To Get



"Bishop, what's this 'Epi-kai-ya" he's always talking about?"

The Parishioners Pulled Down the Church

—so their Bishop sued them!

Kenneth R. O'Brien
Mr. Daniel E. O'Brien

ON June 21, 1886, John Martin Henni, Bishop of Milwaukee, acquired a parcel of land with a small building thereon which had been used as a church for the Catholics of Sinsinawa Mound, Wisconsin, and vicinity.

He was the first bishop of Milwaukee. He was born in Obersaxen, Switzerland, had taken his philosophy and nearly all of his theology in Rome. Before ordination to the priesthood he volunteered for the American missions and was ordained a priest at Cincinnati, Ohio, on February 2, 1829. On March 19, 1844, he was consecrated Bishop of Milwaukee. He brought with him to that See the Reverend Michael Heiss, as his secretary. At that time there were only four priests in the diocese, with but a few scattered Catholics and one small frame church encumbered with a heavy debt. His zealous efforts to build his diocese met with ready success. Many Catholic immigrants, German and Irish, mostly, were constantly coming into Wisconsin and Bishop Henni succeeded in increasing the number of his priests within the first three years from four to thirty.

A great share of the credit for the phenomenal progress of the Diocese of Milwaukee in its first days belongs to the pioneer priests of the Northwest. Outstanding among these was the founder of Sinsinawa, the celebrated Dominican missionary, the Reverend Samuel Ch. Mazzuchelli. In 1830 Father Mazzuchelli established a school and church among the Menominee Indians at Green Bay, Wisconsin. When another famous Dominican, the Reverend Theodore J. Van den Broeck, came to relieve him at Green Bay, Father Mazzuchelli proceeded to the Winnebago tribe, completing the church already started there by Father Gabriel Richard in 1823. Here he organized a school which flourished for a number of years. In 1836 he built the first Catholic church in the State of Iowa at Dubuque.

It was in 1847 that Father Mazzuchelli established the Congregation of the Holy Rosary, the Sisters of St. Dominic, Third Order Regular of St. Dominic, with a mother-house at St. Clara's Convent in Sinsinawa. Here the Sinsinawa Mound College was organized, and it was from this college that Bishop Henni had acquired the land with the small church building on it for his people of Sinsinawa Mound and vicinity.

Milwaukee was made an archiepiscopal see in 1875 with Bish-

op Henni as the first archbishop. During the last few years of his life he was assisted by Bishop Michael Heiss, coadjutor with the right of succession, and one of the most famous theologians of his day in the country.

Father Jacobs Appointed to Sinsinawa

In August, 1880, Archbishop Henni appointed the Reverend Theodore Jacobs to take charge of the little church at Sinsinawa Mound, which had been aptly named St. Dominic's Church.

On September 7, 1881, Archbishop Henni died and was succeeded by Archbishop Heiss. By his will, Archbishop Henni devised and bequeathed all the church property of the Archdiocese to Archbishop Heiss, who, according to the then custom, held it in his own name in fee simple.

Not long after Archbishop Heiss took over the administration of the Archdiocese, a majority of the congregation of St. Dominic's church decided, without consultation of the new Archbishop, that they would like a new church. Without the Archbishop's consent they proceeded to tear down the old one and were busily engaged in making excavations for a new church when Archbishop Heiss ordered them to desist, pointing out to them that the canon law provided an orderly method of procedure in such cases, and that the obtaining of prior consent of the Archbishop was a prime requisite.

In spite of this episcopal warning, work on the foundation for the new church continued. Thereupon Archbishop Heiss brought proceedings in the secular court of Grant County to restrain the erection of the new church. In this suit he also claimed monetary damages for the loss of the church which the parishioners tore down.

At the trial of the case in the Circuit Court for Grant County, the Archbishop admitted that the defendants were Roman Catholics and members of the congregation that attended St. Dominic's. He further admitted that the money for the support of the priest in charge, the repairs and alterations of the church building, and the necessary expenses of maintaining religious services at the church came from the voluntary contributions of the members of the congregation. He stated that he held title to the church property in his own name, but for the use of the congregation of St. Dominic's.

The Defendants State Their Case

The defendants—lay trustees of the parish — contended that the church building, though erected on land of Sinsinawa Mound College, was originally built with funds and materials furnished by the congregation. They claimed that the church had been under the control of lay trustees since 1886, and asserted that they represented a

majority of the congregation, who favored taking down the old church building because it had become dangerous and unfit for use, and who wanted to erect a new and better church on the same site.

The trustees argued that Bishop Henni had not been the real owner, and that the title which Archbishop Heiss got from him gave the latter no legal right to stop them because he, too, was just a trustee for the use and benefit of the congregation who were the real owners of the church. They asserted that as the legal representatives of the congregation they were the ones who had the legal right to tear down the old building and erect a new one in its place, to be used for religious services, even as against the will and consent of the Archbishop.

The Circuit Court granted the Archbishop a temporary injunction restraining the members of the congregation from proceeding further with the work. Subsequently, when the case was tried on its merits, the Court dissolved the injunction against the parishioners, but gave judgment to the Archbishop for monetary damages in the sum of $200.00, ruling that the parishioners had no right to tear down the church, and no right to erect a new one.

The Archbishop appealed to the Supreme Court of Wisconsin from the order dissolving the injunction, and the defendant lay trustees appealed from the judgment against them for damages. The Supreme Court of Wisconsin affirmed the order dissolving the injunction and affirmed the judgment against the parishioners for damages.

The question before the Supreme Court of Wisconsin was: Did the lay trustees have the right, whether representing the majority, or acting in behalf of the entire congregation of St. Dominic's Church, to enter upon the premises and destroy the church building against Archbishop Heiss's protest, and in doing so, were they innocent of any trespass?

They Were Guilty of Trespass

The Court declared that there is no principle of law or equity upon which such a right can be based. Mr. Chief Justice Cole in his opinion stated that in any view which the Court was able to take of the case the acts of the lay trustees were unlawful. The parishioners, in tearing down the church against the wishes of the Archbishop, were simply wrongdoers, guilty of trespass.

From a practical viewpoint, Archbishop Heiss had vindicated the discipline of the Church and had prevailed in the secular courts in his lawsuit. But the technique of his lawyers did not evidence good legal craftsmanship. They had the Archbishop enter the secular Court as a suppliant begging for help, when by skilled presentation, he could have come in as the represent-

ative of a sovereign power with full authority within his jurisdiction as did Bishop Dwenger in 1887.

Under the Common Law in the United States, there are two sovereign societies, each independently and exclusively competent to regulate the affairs of men within its own sphere. These two sovereign powers are the Church and the State. To be sure, under the Constitution, other churches than the Catholic may claim recognition by the State as sovereign. For instance the Episcopal Church, the Presbyterian Church, and such others like them which have national organizations, with legislative, judicial, and executive departments, would no doubt be treated by the United States on a parity with the Catholic Church as sovereign. The power of a sovereign to affect the rights of persons, whether by legislation, by executive decree, or by the judgment of a court, is called jurisdiction.

Sole Jurisdiction of the Church

The Roman Catholic Church has sole jurisdiction, as a sovereign, everywhere, over the spiritual matters of its members. The United States and the individual States have no jurisdiction over such matters as theological doctrines, church discipline, ecclesiastical government, and the conformity of the members to the standard of morals required of them.

Twelve years before the parishioners of St. Dominic's Church at Sinsinawa Mound pulled down the church, the United States Supreme Court had decided the case of *Watson v. Jones*, still the leading case on the point. *Watson v. Jones* settled, at common law, the rule of action that governs American civil courts—a rule founded in a broad and sound view of the relations of Church and State under our system of law, and supported by a preponderating weight of judicial authority. Under this legal doctrine, whenever spiritual questions, including thereby questions of discipline or of faith, or ecclesiastical rule, custom or law have been decided by the highest of the Church judicatories to which the matter has been carried, the secular legal tribunals of the country, both Federal and State, must accept such decisions as sovereign —final and binding on them in their application to any case before them. Accordingly, it is the settled law of the United States that decisions of the proper Church tribunals on matters purely spiritual, and on those spiritual matters which are bound to civil and property rights, are accepted in secular litigation as conclusive.

The Burial of a Suicide

Bishop Dwenger of Fort Wayne, Indiana, had a problem in 1887 which he brought before the secular courts. His attorneys were skilled in the application of the doctrine of *Wat-*

son v. Jones, as well as canon law.

A man named James Geary, of Lafayette, Indiana, although baptized and confirmed a Catholic, entered upon a depraved life, and on February 10, 1884, committed suicide. His father requested the pastor of their church to bury James in the family lot at St. Mary's Cemetary. This request was denied. Bishop Dwenger judicially decreed that James Geary was not eligible for burial in the cemetery's consecrated ground under the then applicable provisions of canon law. In spite of the adverse judgment of the Bishop acting judicially, John Geary, the father, threatened to inter his son in the consecrated ground, in defiance of the decree of the church. Bishop Dwenger, through his attorneys, brought proceedings in the secular courts of the State of Indiana seeking a permanent injunction, with secular penalties for violation, against John Geary, forbidding the interment of the suicide in consecrated ground. After a lower-court decision, the Supreme Court of Indiana ruled that a permanent injunction would lie at the request of the Bishop. The injunction was issued on the ground that a final and conclusive decision of the ecclesiastical courts had been rendered, and that such decisions, of spiritual matters, although affecting civil and property rights, must be accepted by secular courts in litigation as conclusive. The Court said: "The Bishop as representative of the Church . . . may rightfully invoke the assistance of the [secular] courts to prevent . . . [John Geary] . . . from doing what the laws of his church forbid him from doing." So the body of James Geary was never interred in consecrated ground. And that was how Bishop Dwenger called upon the secular courts to restrain by a permanent injunction a citizen of the State from violating a decree of the Bishop's Court in a spiritual matter.

Similar proceedings in the ecclesiastical Courts of Milwaukee, prior to the secular trial, would have obtained a more effective vindication of the discipline of the Church in the case of the parishioners who pulled down the church, for this was a spiritual matter within the sovereign jurisdiction of the Catholic Church. The Codex Juris Canonici, in effect since May 18, 1918, restating the former canon law on the matter of jurisdiction of erecting new churches, gives the right to make that determination exclusively to the Bishop, saying: "No church shall be built without the express written permission of the local Ordinary."

"The disregard of sinners for saints and despite this the salvation of sinners by saints, this is the whole of Christian history."—Peguy.

Recruiting Converts (III)

John A. O'Brien, Ph.D.

Receiving the convert into the faith

TWENTY-FIVE out of the 35 non-Catholics following our instruction series reached an affirmative decision and some of the remaining ones deferred action until home situations changed or they could feel more clearly that they were fully ready for so decisive a step; some of these entered later. The Catholics who attended appreciated getting a much better understanding of their faith and became in consequence more missionary-minded. The class had met every Tuesday and Friday for about three months; the instruction lasted an hour and a half and we priests remained an additional half hour.

We used charts and a blackboard and illustrated various points with incidents and stories; we did not disdain a touch of humour now and then, as we noticed they felt more relaxed and at ease after an occasional laugh. All who wished to smoke were privileged to do so, as we wished to avoid the tension typical of the class room and substitute for it the informal pleasant atmosphere obtaining in a friendly home. Punctuality and regularity in attendance were stressed; a record was kept and any class missed had to be made up. The series had meant work, and plenty of it, for the three of us; but the results more than repaid our efforts.

Following a practice of long standing, we received the group on Saturday afternoon, having the profession of faith, the baptisms, conditional or absolute, and hearing the confessions of those required to make a confession. A priest who was a stranger to all the converts was secured to hear their confessions. Since converts make general confessions covering their whole life, many of them are likely to feel more at ease in going to a confessor with whom they are unacquainted; such provision should always be made for them.

Each individual selected from his Catholic friends a Big Brother and a Big Sister who acted as his sponsors at baptism and who knelt with him and received Holy Communion with him the next day. All the converts together with their sponsors occupied the front seats at the 8 o'clock Mass on Sunday. The Mass was celebrated by the President of the University of Notre Dame and a number of priests assisted in the sanctuary.

After the Gospel the converts came and knelt at the altar rail with their sponsors standing behind them. Then we had them repeat after us, in a loud voice, a summary of the Profession of Faith which they had made in its entirety on the previous day. We chose a few of the outstanding paragraphs which enumer-

ate the chief treasures of our faith, ending with the solemn profession of their loyalty to Christ, to the Church, and to the Holy See.

Rarely has a Catholic ever heard or seen such a profession; it never fails to stir an audience deeply. The sight of so many climbing over obstacles and in some cases breaking family ties to enter the fold of Christ makes him more appreciative of his faith than ever and more determined to hold fast to it and to bring it to the knowledge of others.

The scene formed an admirable setting for a brief sermon on the priceless value of our holy faith, the martyrs who died for it, the sacrifices made by our forebears in all the countries of the world that the heritage might come down to us and the duty of all to share their faith and win souls for whom Christ had died. It was the first time that such a scene had taken place in either of the venerable churches; there were tears of joy in the eyes of many—not merely of the converts and their sponsors but in those of the parishioners as well. Many declared it was the most moving scene they had witnessed in their whole life; it brought home to them for the first time the reality of the great convert movement now stirring the Church in America and struggling to win for Christ the churchless millions of our land.

Why the public reception of the converts at a Sunday Mass? For a twofold purpose: first, to provide a beautiful and impressive setting for the First Holy Communion of the converts; secondly, to stir the latent missionary zeal of our laity and open their eyes to the possibilities in this field. We explained this second objective to the class and told them how much they were helping us by their participation to give further momentum to the convert movement. Thus they too became imbued with the zeal to share the faith and to win others; they should be, of course, the most effective salesmen of Christ's truths to their non-Catholic relatives and friends.

"Let Your Light Shine"

We explained all this frankly to them, as we do to our readers here, because there is a tendency among some to make the profession of faith a hidden affair and to receive the converts so surreptitiously that scarcely anyone in the parish knows anything about it. This, we think, is a mistake. It runs counter to Christ's injunction: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." It runs counter also to the spirit of Christ's words: "Everyone therefore that shall confess me before men, I will also confess before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven."

The early Christians professed their faith in Christ and in His

teachings before the Roman tribune and before the vast throngs in the Roman amphitheatre, even though it meant martyrdom at the swordsman's block or by the wild beasts in the arena. The profession of faith is meant to be an open acknowledgement of one's belief in Christ and in His Church and to commit the individual forever to that faith. The more public the profession of faith, the more effectively is the end achieved.

Then too priests shy away from any thought of claiming credit for conversions: those are traceable in the last analysis to the grace of God who is the only real convert maker. The latter is true indeed and there need be no hesitancy in publicly proclaiming that and in pointing out that priests and lay people are but the humble instruments used by God in effecting such conversions.

Using Publicity For Divine Purpose

Have we a moral right, however, to pass up an opportunity of stirring the latent missionary zeal of our laity? Have we the right to enjoy the comfortable luxury of privacy when the public staging of the reception of converts can be made to serve as the most effective means of recruiting another class of converts? Have we the right to forego the opportunity, which comes to us only two or three times a year, of showing our laity that the winning of large groups of the other sheep for the Good Shepherd is not merely an abstract ideal but one that courage, prayer, hard work and determination can with God's help convert into a living reality?

We think not. Furthermore, the public reception of a group of converts can be so conducted as to emphasize God's central role in the whole drama and to reduce the role of the priests and their lay recruiters to those of "bit" players or the workmen who shift the scenery. People are quick to sense any obtrusion of the ego into God's work and they are not less quick to perceive the utter unselfishness of the priest who strives humbly and earnestly to capitalize on an event to win further honor and glory for God. The bearer of the flag knows full well that the crowds are saluting that banner and not himself; he knows too that he can not excuse himself from carrying that flag on the grounds that he might construe for himself the honor meant for it. Neither can the soldier of Christ refuse to hold aloft the banner of his Master when doing so both enhances His glory and wins Him more recruits.

George Reichle overcame his natural reluctance to tell of his work in winning converts by recalling the counsel of a Jesuit anent convert-work. "If to win one soul for Christ," said the priest, "I need three-inch-deep headlines in every newspaper of the country and must be featured on every radio program of the nation, I shall take that public-

ity; but I shall take it humbly and in the spirit of Christ."

This is an admirable statement of the case; it should scotch the false notion that convert work should be a surreptitious, hush-hush affair, that no disclosure of effective techniques should be made to help other workers, and that publicity should not be used in recruiting, winning or receiving converts. Let the convert-worker have in mind only God's honor and then let him brave the discomforts and embarrassment of any calcium light that enables him to achieve new triumphs for Christ and souls.

Plan Produces Results

We have outlined the methods of the group recruitment and instruction of converts worked out for the two parishes mentioned, with the thought that they may offer some suggestions particularly for our brother priests who have never tried the class method. We do so in a spirit of humility, conscious that further improvements are possible and that few of the procedures outlined are peculiar to our plan. In its rough outline, it is used wherever the group method is employed. It is continually being improved and we hope that other workers in this field will favor us with further suggestions to enhance its fruitfulness. Certainly we need to know more of the details of the plan of recruitment used at the Denver Cathedral which enables the curate in charge of this work to average more than 100 converts year after year.

We had the class return, after their reception, one evening a week for the next four weeks to deepen their knowledge of the faith, to take them through some further devotions, and to give them a chance to ask any questions which arose in their mind from the practice of their faith. During this time we enrolled them in the Convert League and thus enlisted them as missionaries to recruit new prospects. Every assistance must be given the neophyte in the practice of his faith during the first month following his conversion; this is a crucial period when his devotional habits are being formed; he must be encouraged in the daily or weekly reception of Holy Communion and in the recitation of his daily prayers. These "follow-up" meetings enable the priest to keep his finger on the pulse of each member and thus assure himself that all are safely launched in their devotional and religious life in their new faith.

In both parishes the course was so timed as to enable the converts to receive their first Holy Communion on the Sunday before Christmas and by a singular coincidence the number received in each case was 25. Used in its main outlines, it has continued to bring, in each parish, a large annual total of converts. Six years after its installation in one parish, the curate assigned to this work has received 254 converts—an annual average of 42 as compared with a pre-

vious average of 13. In the second parish where the system was installed three years ago, a total of 121 converts has been received—an average of 40 as compared with a previous average of 9.

In the first parish the group plan increased the annual total 400 per cent while in the second parish the increase amounted to 444 per cent. Of special significance is the fact that the system has worked with substantially the same fruitfulness despite the change of operators. It would seem to point to the intrinsic soundness and efficiency of the method itself.

Reduces Mixed Marriages

Interesting too is the observation of Father Vernon Rosenthal who conducts the convert class at the latter parish: "The use of the group plan of recruiting and instructing converts has resulted not only in a marked rise in the annual total of converts but has also notably decreased the number of mixed marriages. Thus mixed marriages decreased from 19 in 1946 to 12 in 1947 and reached a new low of 7 in 1948. Young people going with non-Catholics bring their friends to the public inquiry class and thus we get practically all of them. Many who would not come to a priest for private instruction are quite willing to come to a public lecture; then they get genuinely interested in the truths of our holy religion, and the first thing you know they are asking to enter.

"It is important to get them before marriage; for then they are more likely to enter than after marriage. This is shown by the fact that in the three year period mentioned, 39 became converts before marriage as compared with only three after marriage. If a priest uses the group method once, he will never go back to the horse-and-buggy method of private instruction—except in unusual cases where circumstances demand private instruction."

Therein is mirrored the experience of virtually every priest who has used the group plan. One of the great advantages of this method is that it affords an opportunity for the laity to cooperate and thus to break away from the cell of missionary inactivity in which they have so long been imprisoned. They are given a splendid outlet for their zeal in being privileged to go out into the highways and byways and recruit prospects for instruction.

Their contacts with churchless people are as numerous as those of a priest and are usually more intimate: these contacts they can use for the holiest of causes—the winning of souls for Christ. The recruiting of prospects is a never-ending task; after they have recruited one group they can begin work at once on other prospects as they can have a class ready by the time the previous one has been received.

Aside entirely from the souls they thus win for Christ, they

deepen their own appreciation of their faith and become devout and fervent Catholics. By sharing their faith with others, they hold to it most tenaciously themselves. It illustrates the truth of the paradox mentioned by Christ: "He that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it." This is a theme to which Jesus often recurred and which he tried through various phrasings to drive home to all His followers. Note the emphasis with which He utters it here: "Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit."

Christ Is Calling

Hence our plea for the use of the group plan is directed to our brother priests who can also enlist our laity. If the latter will bestir themselves and recruit a group of 20 or 30 prospects, no priest will decline the challenging opportunity to organize them into a class for instruction and thus multiply the fruitfulness of his efforts twenty or thirty fold. If one blast of buckshot will bring down 20 birds, why use 20 shots? Why then not launch inquiry classes in every parish and thus multiply many times the annual total of converts? No fact stands out more clearly from the study of the convert movement for the last 25 years than that of the vastly greater fruitfulness of the group plan recruitment and of instruction. The next step is to put it into practice everywhere.

We can derive strength and courage to launch upon that mighty campaign by recalling that Christ is with us today and that He will do for us what He did for the Apostles of old. "Launch out into the deep," said Christ to Simon, "and let down your nets for a draught."

Surprised at this command, Simon answered: "Master, we have laboured all the night, and taken nothing: but at thy word I will let down the net."

What was the result of their moving out from the timid shore to the mighty deep? So great a multitude of fishes that their net broke; "and they came, and filled both the ships, so that they were almost sinking."

Christ is calling us today, asking us to launch out into the deep and let down our nets. He is not content with the few minnows along the shore; He wants the nets of Peter to be filled to the overflowing.

We can fulfill the command of Christ by going boldly out into the midst of the mighty multitude of churchless people, recruiting them in large groups for instruction and sharing with them the precious treasure of our holy Christian faith. By so doing we shall hasten the day when the winning of the churchless millions of America for Christ will be not merely an ideal by a glorious and abiding reality.

Why Are So Many People CATHOLIC?

One of every three Chicagoans is a Catholic.
One of every five Americans is a Catholic.
One of every six human beings is a Catholic.
117,000 Americans became Catholic last year.
500,000 became Catholics in the past five years.

WHY?

Isn't it likely these people have found in the Catholic Church the answers to the same questions of life that may be puzzling you?

IT MIGHT BE WELL WORTH YOUR WHILE TO LEARN ABOUT THE CATHOLIC CHURCH FROM THE CATHOLIC CHURCH

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A Series of Informal Talks on

The Faith Of Catholics

Two evenings a week, September to December
All are invited - - - - - - No Obligation

NO QUESTIONS ASKED BUT
ALL QUESTIONS ANSWERED!

Attend the INQUIRY CLASS in your neighborhood

Classes open at 8 p.m. unless otherwise shown.

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A striking confirmation of the thesis developed in this series of articles, that the Group Plan of Public Instruction should be more widely used to win a far greater number of converts, has just reached us in the form of an ad covering nearly a half page in *The Sun-Times* of Chicago. It was reproduced in substance in the three large newspapers of Chicago at a cost of $2500. The ad is reprinted here so that it may serve as a model for the co-operative action of pastors in every city and thus aid them in doubling the annual total of converts.

This ad takes our whole thesis our of the realm of theory into that of practice and shows that the Public Inquiry Class is now an established fixture and a permanent method of bringing the full deposit of Christ's truth to the hundred million Americans who rarely, if ever, darken the door of any church. Christ's prayer for the winning of the other sheep is nearer realization in America than ever before.

Relics Of Popery

The old custom of dating events by Saints' days went on right up to the Reformation, when the Protestants changed the method to recording the events by the date of the month. Yet many of the old Catholic titles for feasts remain until now. Thus we still have Christmas, Candlemas (February 2nd on which day rents are still paid in the West of England), Michaelmas, Martinmas, and several more. Lady Day (the feast of Our Blessed Lady, March 25th being her Annunciation) is one of the well-known quarter days. There is evidence that the Reformers tried to get rid of these old Popish names, and they spoke of Christtide, Michaeltide, etc., but these new names never became popular, and we still have those used by our Catholic forefathers.—**Horne.**

Bishop Believes Dogs in Heaven

Chelmsford, England—Bishop Henry Wilson, 72, said yesterday that he hoped to meet his five pet dogs, who have preceded him in death, in heaven.

"Won't there be a delighted barking and yelping and handlicking to welcome me," he said, assuming that this would please the dogs, too.

The Bishop talked after rousing some comment when, wearing his episcopal robes, he solemnly dedicated an animal cemetery.

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

CAN the Dean give delegation for assisting at any marriage in his deanery (Canons 1094-1099)?

No. Delegation must come from the local Ordinary for any place in the diocese. It can be given also by the pastor of the parish where the marriage occurs. An assistant who has been given general delegation for all marriages in the parish may sub-delegate for individual cases (C. of Int., Dec. 28, 1927). Only assistants may be given general delegation. All other priests must get it for a definite marriage. Both the marriage and the delegated priest must be definitely designated (Canon 1096). A general delegate of the Bishop, e.g., the Chancellor, cannot validly be given general delegation for marriages (C. of Int., July 8, 1948). He is not an assistant in a parish.

Must diocesan officers or pastors, assistants, etc., be appointed in writing?

Not for validity, but for lawfulness appointments should be in writing (Canon 159). As a rule, also, dispensations should be granted in writing for lawfulness. Hence the use of the telephone, outside of an emergency, is not according to the mind of the Church.

A nurse works in a hospital at night for a week. A Roman indult allows us to give people Commmunion under certain conditions, when they have eaten after midnight. Does the nurse come under this Apostolic Indult, since the document reads "those working habitualiter *at night"?*

"Per modum actus" differs from "habitualiter." "Per modum actus" would mean about 8-10 times (Cappello, I, n. 709-710, 4th ed.; Van Hove, *De SS. Eucharistia,* p. 321, note 1).

Rescripts containing favors are generally to be interpreted broadly. But rescripts are to receive a *strict* interpretation in the four cases mentioned in Canon 50. In particular, when the privilege is against the common law and in favor of private individuals, it is to be understood strictly. The case submitted above illustrates this principle of law, and hence the nurse who works in the hospital at night only for a week could not avail herself of this exemption from the Eucharistic fast as it is contained in the Code.

How are the marriages of Oriental Catholics regulated?

The matter was not entirely clear in the past. But the Holy See has lately codified the marriage legislation for the Eastern Church. It began to bind everywhere on May 2, 1949. It is sub-

stantially in accord with our Latin Code of Canon Law on marriages (A.A.S., 1949, 89-119). See for the past *The Jurist*, April, 1944, p. 200 ff.; Jan., 1946, p. 39; ff.; Jan., 1949, p. 17 ff.

If a priest teaches or defends doctrines which are not formally heretical, but which are condemned by the Holy See or a General Council, such as birth control, etc., is he treated as a heretic?

No. But he should be punished, after warning, by withdrawal of the faculty to preach, to hear confessions, or to teach, etc. (Canon 2317). Canon 2317 supposes that he teaches or defends these false or rash or *scandalous doctrines "pertinaciter."* This implies perfect *knowledge that he is forbidden* to teach or defend them. The penalties above mentioned are not automatic such as heresy (C. 2314), but must be actually inflicted. See Denzinger, *Enchridion*, Syllabus of Errors of Pius IX (1864), etc. If a priest *in good faith* preached a false doctrine in church or gave this teaching to others outside the pulpit, he should withdraw it before the congregation or the persons addressed.

If a baptized man marries a baptized woman and his marriage after study by the regular tribunal is considered insolubly doubtful, and the man attempted another marriage, must the second marriage be declared invalid by Canon 1014?

Yes, it must if the first marriage was adjudicated by the regular marriage tribunal—three judges (C. of Int., June 26, 1947; A.A.S., 39, p. 374). Non-Sacramental marriages are regulated by Canon 1127; in a reasonable doubt about validity, a second marriage is allowed upon conversion. This is an exception to Canon 1014.

The above answer of the Commission of Interpretation applies to the marriage of any baptized couple. But the second marriage of a *Catholic* would, of course, be null in any case if it was before the judge or minister.

This answer is applicable more especially to cases in which all the parties were baptized non-Catholics. The legal presumption in Canon 1014 is highly important.

If a man dies intestate or with a legally invalid will, and the civil law divides the property among certain relations, may the widow conceal a part of the estate because she helped to create certain savings?

Fraud or occult compensation is not permitted, but if she has *a just title* to the husband's savings because she helped to make them possible and she had free access to them during his life, it is reasonable to assume that he wanted her to keep this money (Lehmkuhl, I, P. 1148, ed. 10). However, if trouble and scandal would result, a full declaration should be made.

Women who are in some way

affiliated with societies condemned by the Holy See are treated as men who join these societies. What are some of these female branches?

Masons are condemned under censure (C. 2335). The Odd Fellows, Knights of Pythias, and Sons of Temperance are fobidden, but not under censure of excommunication (1894). Some of the female branches are: The Eastern Star, the "degree" Good Samaritans, Rainbow Girls (like their brothers in the DeMolay Masons), Rebekahs (Odd Fellows), Pythian Sisters or Rathbone Sisters (K.P.), Daughters of Temperance (Sons of Temperance).

The Plight of Asia

"The vast majority of the people of Asia do not want communism; they are merely too apathetic to react against it. So Asia sleeps while communism marches.

"Asia has merited well of the world. Asia was the cradle of the human race. Asia was the originator of every great human culture that ever had enough vitality to persist through the ages.

"Asia deserves something better than the spiritual death and bodily enslavement of communism. In the foreshortened world of today the salvation of Asia is the vital concern of all humane and responsible men everywhere."—Bishop Walsh of Maryknoll in the New York **Times.**

A Note on Discrimination

A Protestant student is almost always admitted to the first medical school he applies to; Catholics, on the average, have to apply to three schools before they can gain admission; Catholics of Italian extraction have to make over seven applications; and Jews have to make almost fourteen applications before they can find a medical school willing to admit them. In other words, Protestant students have to file 1.6 application for each acceptance received; Catholics 3.1; Catholics of Italian extraction, 7.5 Jews, 13.8—(Source: A survey conducted by the **Commission on Law and Social Action of the American Jewish Congress in cooperation with the Physicians' Committee against Discrimination, 1948.)**

Charity for the missions surpasses every other work of charity, even as the soul surpasses the body, or the heavens surpass the earth, or eternity surpasses time.—**Pius XI.**

N. O. D. L. Notes

Canada aroused about crime comics

National prohibition discussed

A SCATHING denunciation of crime comics was made in the Canadian House of Commons during debate on a bill introduced by E. D. Fulton, Member of Parliament for Kamloops, B.C., which would amend the Criminal Code in order that persons publishing or selling crime comics might be punished.

According to a report published by NCWC-News Service, Mr. Fulton termed crime comics "a real menace to the youth of our country." His bill would add to the Criminal Code, which now deals with obscene literature, exhibition of a disgusting object and sale of harmful drugs, the following clause:

"Every one is guilty of an indictable offense and liable to two years' imprisonment who knowingly, without lawful justification or excuse, prints, publishes, sells or distributes any magazine, periodical or book which exclusively or substantially comprises matter depicting pictorially the commission of crimes, real or fictitious, thereby tending or likely to induce or influence youthful persons to violate the law or to corrupt the morals of such persons."

A number of members of Parliament have commended the bill. Mr. Fulton pointed out also that organizations from coast to coast in Canada are protesting against such publications. He said that in 1936 there was not one comic book published in the United States. Today in the United States 60 million of these publications hit the magazine stands each month, a total of 720,000,000 a year. The figures for Canada were not available, but it was easy to see, he said, that they were flooding the newsstands.

"It is well recognized by teachers that the easiest way to impress a lesson upon a juvenile mind is by illustration," Mr. Fulton said. "That is exactly what these crime comics do. They present in colored pictures the commission of crimes of violence, showing every possible detail."

Meanwhile, members of the Dominion-wide Catholic Women's League of Canada in convention in Windsor, Ont., commended efforts being made in the House of Commons to ban crime comics.

The convention delegates, representing 65,000 members, declared, in a formal resolution, that salacious literature, objectionable comics, indecent pictures and radio presentations constitute a grave threat to the mental and moral welfare of youth.

In Ottawa, the Catholic Federation of Parent-Teacher Asso-

ciations of Ontario gave wholehearted support to a drive by the non-Catholic Ontario Federation of Home and School Associations "to remove objectionable comics and salacious literature from public sale."

In Montreal, a prominent lawyer, F. Raymond Hannen, has been named chairman of the new Crime Comics Committee of the Quebec Federation of Home and School Associations in the war on such comics.

The Royal Commission on National Development in Arts, Letters and Sciences has received a strong protest against crime comics from the Canadian Federation of Home and School Associations.

The Federation's protest also deplored what was termed "the unscrupulous practice of compelling news agents to take their quota of this pernicious material whether they desire to do so or not."

The Perfect Squelch

Father Tom Burke, the famous Irish Dominican, had a great fondness for riding on the top of a bus. Once when he was doing so after a long service in Dublin, he produced his Breviary and was soon deeply absorbed in prayer.

A non-Catholic sitting nearby took occasion to comment: "The Lord tells us that when we pray, we should not be as the hypocrites who love to pray in public so that they may be seen by men. When I pray," he went on smugly, "I enter into my room, close the door, and pray in secret."

Without looking up, Father Burke replied: "Yes, and then you climb up on top of a bus and tell the whole world about it."—**The Catholic Voice.**

The Eleventh Commandment

Little Jimmy, "4th" grade, was being tested on his practical knowledge of the Commandments. "You say stealing is a sin, Jimmy. Against which Commandment?"

Without hesitation little Jimmy ans'd, "The 7th, Sister."

"And lying?" queried Sister.

"The 8th, Sister." Again no hesitation.

"Tell me, Jimmy, is pulling a cat's tail a sin?"

"Yes, Sister."

"Against which Commandment, Jimmy?"

Here little Jimmy hesitated. "Well—I'm not sure which number it is, but it says something about 'What God hath joined together, let no man put asunder.' "—**Catholic Digest.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

November, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) Advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during the recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective
Authentic Detective
Avon Love Book
Army Laughs

Beauty Parade

Best Songs

Best True Fact Detective
Big Detective Cases
Big Song Magazine
Big Time
Blonde Baggage
Breezy Stories
Buddies

Cartoon Humor
Cheers
Comedy
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective

Detective Book Magazine
Detective World
District Attorney Detective

Eye
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Film Humor
Flirt
Front Page Detective
Fun Parade
Federal Crime Detective

Gay Love Stories
Gaiety
Glance

Headquarters Detective
Human Detective
Hit

I Confess
Intimate Romances

Joker

Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Stars Parade

My Romance
National Detective Cases
Nifty

Official Detective Stories

Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Popular Psychology Guide
Popular Songs
Pepper
Police Detective

Real Detective
Real Detective Cases

Real Story

Real Western

Revealing Detective

Screwball

Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sports Action
Strength & Health
Special Detective
Startling Detective

Taboo
Ten True Crimes
Timely Detective
Titter
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases

Uncensored Detective
Underworld Detective

Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology
Zing

Sermon Suggestions

✠*J. F. Noll, D.D.* *For the month of November*

Trial Marriages

November 13

We have referred to trial marriages as no marriages at all. Some years ago they were recommended by a Denver Judge as "companionate marriages," and the first one to try it was the daughter of Haldeman-Julius, the atheistic publisher of hundreds of infidel and immoral little "blue books," which you have frequently seen advertised in papers and magazines.

Why is the trial marriage (1) not a marriage at all? (2) Why is it an immoral union? and (3) What would be some of its consequences?

(1) The so-called "companionate marriage" is rendered invalid by two prenuptial agreements: (a) the agreement not to have children until, and if, and when, the contracting parties find it mutually agreeable to have them; and (b) the agreement that either party may divorce the other at any time, without giving any reason to the consort or to the Court.

The companionate marriage, as originally recommended, required that the wife would not call on the husband for support, because she would support herself and even live at home with her folks. Evidently, therefore, such an arrangement might be companionate, but not a marriage, because it is in conflict with the very purpose of marriage; under the cloak of marriage it would only glorify and give license to passion.

If the end of marriage, by its very nature, is pro-creation, then nature prescribes its indissolubility, as God Himself did most explicitly.

Companionate marriage is neither more nor less than what has long been called "common law" marriage, which was not witnessed either by a clergyman or a justice of the peace, or by any other person.

(2) Evidently in a companionate marriage, which to all intents and purposes was to be temporary, neither party would want children, since they would be a great handicap should the two separate, and one who attempts marriage with a deliberate understanding not to have it become fruitful does not contract a real marriage.

The powerful nations of old allowed what, in our day, is termed "companionate marriages," but they first became weakened by that practice and finally became extinct.

Birth prevention, more commonly known today as birth control, or planned parenthood, if practiced by a multitude, must spell "race suicide," a name given to the practice by the late President Theodore Roosevelt. Whether it be practiced by the use of artificial appliances, or by deliberately checking the effect after the cause is placed, it not only strikes at the chief purpose of marriage, but it violates nature's law as well as God's.

What people need, generally speaking, and particularly in marriage, is "self-control." We become more truly men and women when we can control both our ap-

petites and our passions, when we act and live temperately. Self-control is a virtue; it conduces to the welfare of both the physical and spiritual life, and the married have a real opportunity to acquire it.

(3) The woman, who decides not to receive financial support from her husband, will certainly not care to have children, which she would regard as a burden in several ways. They would interfere with her going to work and earning her own living, and they would also stand in the way of her social freedom, the chief excuse she alleges for entering such a bargain.

Under a companionate marriage the man is not liable to alimony and, therefore, he would not want children, either because they might prolong the companionate union which he should like to see terminated, and would impose on him the obligation to bear the cost of support of the children, should he separate.

You do not hear so much about companionate marriges any longer, but they abound more than ever as "trial marriages." They are not promulgated or reported even under that name, but those who enter such a union, between themselves, decide that if it does not turn out to be happy it will be mutually satisfactory for either to go to the divorce court. Because of the possibility of separation they do not wait to see whether the marriage will result happily or not. Hence they often cultivate the friendship of another, which provokes a cause for separation.

Catholics today cannot be certain that the non-Catholic who, in a moment of fascination, shows a readiness to sign any agreement, will really accept marriage as indissoluble, or at heart accept the primary purpose of marriage, despite his signature. But when he does sign such an agreement under oath the Church accepts it as earnest and sincere, and therefore will not allow remarriage of the Catholic party.

Would that marriage today were respected by non-Catholics as much as they respected it fifty years ago, and would that their attitude towards divorce were what it was then!

God can provide a happy and a lasting marriage for every Catholic, and since He actually calls most Catholics to the married state He must be prepared to lead them into a happy life-long union and through it to a happy eternity—if the parties concerned will make themselves worthy of His interest in their marriage and its happiness. Since marriage is a holy vocation, it should be prepared for by prayer and an effort, through the frequent reception of Sacraments, to keep Heaven's interest.

You who have already married for life, "for better or worse," should help communicate this viewpoint to your children.

Frustrating the Purpose of Marriage

November 20

From the Day Almighty God, after marrying Adam and Eve, bade them "increase and multiply," it has been held—by Jews before Christ and by Christians until our own time—that "the primary purpose of marriage is the procreation and education of children";

that its secondary purpose is "to furnish mutual assistance through the fusion of two lives to furnish a remedy for concupiscence."

Hence (1) the Planned Parenthood movement is wrong: (2) marital sacrifices are meritorious; and (3) selfishness spoils marriages.

(1) A childless marriage was regarded by God's people in the Old Law as the greatest human misfortune, because husband and wife shrank from the idea of entering Heaven alone. They craved the merit of sending many offspring, flesh of their flesh, and bone of their bone, to Heaven also.

When there is a deliberate intention to prevent the marriage from becoming fruitful, husband and wife defy God, Who stands by to create a human soul, and they order Him to desist from His intention. It should be clear, therefore, that the deliberate prevention of conception, except by abstaining from the use of the marriage privilege, is a serious sin not only against God, but against nature.

Today the limitation of the family is advocated under what is called "Planned Parenthood." There would be nothing wrong in this if the "planning" consisted in the exercise of self-control, the best builder of strength of character. Those who have learned through many years to "crucify their flesh with its vices and concupiscences" (Gal. V, 24); "to chastise their body and bring it under subjection" (1 Cor. IX, 27) should certainly be able to exercise self-control during that short period each month when the pregnancy which they would like to avoid would likely eventuate.

Children are the bond uniting father and mother in mutual love, as the Holy Ghost Himself is the bond uniting the Eternal Father and His beloved Son.

Marriage has a lofty dignity and has far-reaching consequences, because Almighty God communicates to husband and wife a divine power which makes them co-creators with Him of human beings destined to live forever. When, through their influence, the beginnings of a human body are formed, God Himself creates an immortal soul to vivify it, and the being thus created, constituted of the body representing the very flesh and blood of parents, and of the soul made after the image and likeness of God, is "only a little less than the angels," and, like the angels, is destined to everlasting bliss with God throughout an endless eternity.

(2) In the seventh chapter of the Second Book of Machabees we have a classic example of the manner in which temporal interests, temporal inconvenience, even temporal hardships, pains and sufferings should be cheerfully borne by parents because of the glory everlasting which they make it possible for their children to inherit. The story of the Machabean mother and her children is so interesting that you should read it in the Bible.

That Machabean mother and her seven children did suffer intensely, but the torments were all over within a day, and during the 2,000 years which have since elapsed, they have been an ineffably happy family in Heaven, mother rejoicing over the bravery of the children, and children over that of their mother, and each glorifying God for having given them the opportunity to reach everlasting

salvation, no matter what it had cost.

(3) One of the reasons why many people become disillusioned early in married life is that they expected it to remain uninterruptedly happy, with no intermingling of sorrow with joy, of disappointments with satisfactions, of sufferings with pleasures.

Bebore a month will have elapsed, your faults, hidden during courtship, will become known to your wife, and hers to you. It will be your own fault if you had suppressed them. But you had no right to expect perfection in your partner; you had every reason to believe that he (she) was human, and that your dispositions probably differed much. But if your love is true, it should make allowances in tastes, in temperament.

It will rest with both of you to preserve the cheerfulness of the courtship days and of the honeymoon, even amid trials and difficulties, which are certain to come. Mutual forbearance, mutual service, mutual cooperation will become a delight, if you try to grow in mutual love. Of course, you must be sure during courtship that you are drawn together by genuine love instead of by physical attraction alone. Nothing is more true than that "beauty is only skin deep."

You will get along well if you suppress selfishness; if you try to conquer your pronounced likes and dislikes; if you make sacrifices for the common good and for the establishment of a real home; if you have a common religion, and pray jointly to God for His support and blessing.

Make up your mind that you marry "for better or worse," "for richer or poorer," and that you will be married for life—then you will try harder to be sympathetic, to submerge self, to become brave and strong of will. You would have plenty of disappointments if you did not marry, and have no right to expect that married life is unalloyed bliss. Try for physical, moral and spiritual harmony, and your married life will be a success and happy, but not if you refuse to adjust yourself to unpleasant situations, as you would have to adjust yourself to them outside marriage. He may have to adjust himself to her inexperience as a cook, as she will have to adjust herself to his disposition to find fault. These matters can be harmoniously settled during a good-mood conference, but never when either is angry.

Your disposition, and that of your marriage partner, will be reflected in your children. Hence kindness, patience, self-control, cheerfulness, piety, should be cultivated until they become a state of mind and heart.

Shun books which deal with the subject of how to get the most satisfaction from the physical side of marriage. Those who think only of the physical will regret their marriage before the end of the first year.

Marriage must be based on love, which, while it does not disregard the physical, relates chiefly to personality, congenial disposition, character—traits quite apart from the physical.

Modern books dealing with sex are the cause of many marriage failures. Sex is related to marriage, but it certainly is not the whole of marriage.

First Sunday in Advent

November 27, 1949

It is appointed for all men once to die, and after death the judgment (Hebrew IX, 27).

The judgment to which our text refers is known as the Particular Judgment, and it follows immediately after the death of the person, before his body is cold, in the hospital or home bedroom, or in the ambulance—if the person were stricken with a sudden or accidental death away from home. The individual soul is then all alone with the infinitely holy and just **Judge.**

Another Judgment, to which the Church calls our attention in the gospel used both on the first Sunday of the ecclesiastical year and on the last, will take place at the end of the world.

(1) As we came into the world, from the hands of the Creator, one by one, so we go out of it, back to the Creator, one by one. Just as Christ came as the Redeemer of **all mankind,** yet the fruits of His redemption must be appropriated by **each individual,** so it is natural that there should be both a Universal and a Particular Judgment. God's infinite memory covers every thought, word and action of our life, but He tells us He will not remember sins fully repented and confessed. He does not forget either our baptismal innocence or the times we willfully lost it; neither does He forget the warnings we received in the confessional and from the pulpit; nor the many graces He gave us to keep us in the right path, and even to make progress in the spiritual life. He does not forget the invitations we had to frequent Holy Communion; and, of course, He remembers the number of times we missed Sunday Mass willfully, our cursing, our anger, our dishonesty, our impurity, our lying, the bad example we gave, the dangerous company we kept, the neglect of parental duties.

All these things will come to the consciousness of the one being judged as if they were thrown on a screen. They will be recognized by the person as his own, bearing his own trade mark.

If we die in unrepented mortal sin, then, of course, there is only one fate, and that a terrible one awaiting us.

If we die in venial sin, we shall immediately recognize that we cannot enter Heaven until we shall have been purified, because "nothing defiled can enter Heaven."

(2) Mercy was dispensed with generous liberality to us during our lifetime, but with death mercy ends and **justice** begins. Life on earth was given us for the one purpose of acquiring Heaven with the help of God's grace. It was the testing time, the time of probation. If we did not meet the test as it was to be met, then only we ourselves are to blame, and not God. At the Particular Judgment the innocent as well as the former sinner who took repentance seriously will be greeted by the Judge with love. But the unforgiven sinner will hear individually the same sentence which St. Matthew represents Christ as addressing to the large throng of wicked at the general Judgment: "depart from Me."

Depart from God the Son, Who died for you, Who fed your soul with His own flesh and blood, Who instituted the Sacraments to

cleanse your soul from sin, original and actual, and to flood it with sanctifying grace.

Depart from the Holy Spirit, Who adopted you as His child in Baptism, enrolled you in Christ's army in Confirmation, Who longed to dwell in your soul, to make it His tabernacle.

Depart from your father and mother and other members of the family who, having lived well, died in God's favor. Depart forever from your good wife and little children.

The soul, liberated from the body, will feel keenly this sentence, because it will see, as never before, that it was created by God for one purpose, namely, to live in union with Him here in order to be united to Him forever hereafter. There will be no appeal from that Judgment and, therefore, the sentence will be irrevocable.

As long as there is life there is time to prepare for a favorable Judgment, a welcome into the "joy of the Lord."

When Holy Scripture says "the night will come when one will no longer be able to work," it means that there will be no opportunity given to one to earn merit for Heaven after the days of life on earth will have passed.

(3) The eternal separation from God, from Mary, from the angels, from dearly loved relatives, will be unbearable, and will constitute the chief misery and pain of hell. But your very nature will be changed as that of the angels was changed. It will be impossible for you to love God henceforth. You will hate Him, curse Him, despise Him for all eternity, even if you will be forced to admit that He was just and that your destruction was brought about by yourself.

The special reasons for the General Judgment at the end of the world are: (a) the glorification of Christ before all people who ever lived in this world. It was because He was judged and sentenced unjustly that the Father constituted Him "Judge of the living and the dead." By the "living" are meant those who were possessed of supernatural life at the time of death, and by the "dead," those who were bereft of that supernatural life, without which one could not, of course, enter supernatural bliss. St. Matthew tells us that Christ will appear in the Heavens surrounded by angels and "come with great power and majesty"; (b) The vindication of God before everybody because there were those on earth who called Him cruel, unjust, who misunderstood Him and even blasphemed Him. He will be fully vindicated on that day, and His justice will be most apparent to those who are eternally excluded from His blissful home.

The General Judgment will confirm the Particular, and because God's knowledge and all His perfections are infinite the decision passed at the Particular Judgment will be sustained. No bribe, no power, no influence of station can alter the sentence, because "the die was cast" once and for all immediately following death.

Conclusion: While St. Matthew, speaking of the Judgment, quotes Christ as saying: "Nothing is covered that shall not be known," we are sure from other parts of Holy Scripture that God will not accuse us of anything which we correctly confessed in the tribunal of Penance, but for which we also had real sorrow, evidenced by a firm resolution of amendment.

Our divine Savior tells us that if "we judge ourselves we shall

not be judged," by which He meant that if we, from day to day, make use of God's grace and strive to square our conduct with the laws of God, we shall have nothing to fear about the Particular Judgment to follow immediately on our death, or from the General Judgment which merely ratifies the Particular. Each will be very serious, but if we prepare for a favorable Particular Judgment we shall be greeted as "blessed" at the General Judgment.

Second Sunday in Advent

December 4, 1949

Today if you shall hear His voice harden not your Hearts (Hebr. III, 15).

Even if some Catholics should be so hard-hearted that they could not warm up in love for God, they should, for their own eternal welfare, not postpone repentance for their past sins. They should resolve to reform at once lest they be prevented from doing so later.

(1) Conversion becomes more difficult the longer it is delayed. You know that a physical disease of long standing is hard to cure, and many diseases, if they are not treated at the beginning, become impossible of cure.

Because Peter had been loyal to Christ, and offended only once, he was converted, by a mere glance from Christ. But because Judas was attached to a passion so long, he was not prepared to respond to grace when it was offered him; and he died despondent and a suicide. Jesus had washed his feet that night and warned him, but his passion for money led him to betray Christ for a moderate fee.

If it is hard for the sinner to prepare for confession this week, it will be harder next. God invites you now, and you say, "No, not now, but after I will have offended Thee a few more weeks."

No man became a drunkard of a sudden, but only by slow degrees. It would have been easy for him to have corrected himself at the beginning, and thus have prevented his steady lapse into the habitual drinker.

This is also true of the one who has become a dishonest man, or an unchaste man.

It just seems inconceivable that the priest must urge people to return to God by repentance, when they should be eager, on their own part, to enjoy His friendship and love.

Compared, for a moment, your utter nothingness to God's definite greatness, your insignificance as a mere creature to the omnipotent Creator, and you will understand what insolence is contained in your defiance of God.

(2) God spared Ninevah, because its people answered His call to repentance. But he had previously destroyed nearly the entire population of the world in the deluge, because it refused to answer that call.

Christ pleaded with Jerusalem's people to repent, reminding them that He had loved them intensely, that He had longed to gather them together as the hen gatherers her chickens under her wings, but that they "would not." What was the consequence? Jerusalem's complete destruction by the pagan Emperor Titus, nearly 2,000,000 perishing behind her closed walls.

You will recall what Christ said about the cities of Corozian and Bethsaida. He had visited those

places and preached to their people, calling on them to repent, but because they did not repent, His answer was "Woe to thee, Corozian! Woe to thee, Bethsaida! for if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sack-cloth and ashes." (Matt. XI, 21).

Those who do not know Christ, who know nothing about His redemption, His infinite love in the Mass and in the Eucharist, will be treated far more leniently than Christians; and non-Christians will be treated far more leniently than Catholics, who have the truth, the supernatural means of sanctification, the Sacrament which forgives their sins, and the other Sacraments which furnish them with divine strength. When they live as do the uninformed, and the misinformed, their judgment will be far more severe. On one occasion St. Paul was preaching in Greece, and invited his hearers to embrace Christ's religion as he did, and their answer was "We shall hear thee at another time on this matter." But another time was not granted them.

You recall Christ's Parable of the supper. He sent out His messengers to invite different ones, but, to quote from the Parable, "They all began to make excuse," —and they never received another invitation.

(3) Let us again forget love for a moment and ask whether man is not foolish to delay repentance or ever to persist in sin because he trusts in God's mercy! That is known as the sin of "presumption," which itself is punishable. Sudden death is the commonest thing; unexpected accidents happen to thousands in the United States every month; over holidays and weekends several hundred people are taken from life without any time or opportunity to repent.

Can you think of anything more contemptible than for a person to go on sinning just because he believes God to be good? The Bible frequently speaks of God "hardening the heart of the sinner," which means that He withholds those actual graces which are needed to enable one to see the state of his own soul and to stimulate him to repentance. It is foolish to suppose that we can perform any supernatural act of our own power; but even if one could select his own time for repentance, would he not be foolish to live estranged from God, steeped in sin, deprived of grace, of all opportunity to merit for Heaven, for weeks and months and years, which are given him for the one purpose of earning his salvation?

On one occasion a man, whose son was possessed of the devil, came to Christ and declared that His disciples were unable to cast the devil out, whereupon Jesus asked, "How long has he been thus?" The father answered "from his infancy." Then Jesus told him "but this kind is not cast out but by prayer and fasting." When you are in sin you are in the devil's possession, and does not Christ remind you that after the devil is driven out of a person he calls on the aid of other demons to assist him in getting back? All this means that repentance must be coupled with a firm determination of amendment, which, in turn, calls for the use of the means of grace to keep the soul protected from new invasions.

Catholics, in a routine way, make their confession and feel that their soul is restored to God's favor, not

reflecting that it should be kept that way by daily prayer and the avoidance of the occasions of sin, and through the frequent reception of the Sacraments.

Conclusion: Happy are those who regard repentance as a daily need, owing to daily falls, even if they be only venial sins. If we follow the same principle in the care of our souls as we do in the care of our bodies we would become saints. We do not look after our body only once in a great while, or once a month or even a week. We are always trying to satisfy it, its longings, its appetites, its senses.

If we want our bodies to be everlastingly satisfied and happy, we must save our souls, because the body follows the soul either into Heaven or hell.

Chuckles from the Rectory

Father X, a jovial missionary priest who loves nature almost as much as his missionary work, thoroughly enjoys the long drives between the small towns in Minnesota. One beautiful autumn day he invited a member of our Holy Name Society to accompany him. The car sped over the highway while Father X unconcernedly pointed out the beauties of nature. Hearing no response from his companion Father X glanced at the young man. He noted the glazed look on the man's eyes, the frantically moving lips, the rosary slipping rapidly through his fingers.

"That's fine, son," said the priest, heartily. "But remember, all nature is God's handiwork, too." Without slacking his speed Father X waved his arm out the car window, pointing to the passing scenery. "Just look at the gorgeous coloring on those trees."

The man licked his dry lips. "Yes, Father," he whispered, gulping a little.

"Why, I do believe you're frightened." Father was genuinely surprised. "If you think this is fast driving you should see me when I'm a little behind time." At the shuddering gasp from his companion Father X soothed, "Now, now, son, where is your faith? Don't you know God is right here with us?"

"That's just it, Father," the man blurted, his voice quivering with anxiety, "I know God is with us but—YOU'RE driving this car!"

The Failure of Communism

"No social system will bring us health, happiness and prosperity unless it is inspired by something greater than materialism.—Clement Atlee.

Book Reviews

De Iure Religiosorum, by P. Ludovicus I. Fanfani, O.P., Editio Tertia, revisa et notabiliter aucta, Instituto Padano di Arti Grafiche, Rovigo, pp. 810, 1949.

CANONISTS will be very pleased with the new 1949 edition of Fanfani's work on the law concerning Religious. This latest work is a far cry from the earlier, shorter work, and, indeed, is an amazingly complete treatment of this intricate subject. It should be, just judging from its size alone, for from a little opus it has grown to a great tome of 810 pages.

The work is most up to date, containing, besides the latest replies and decisions in the field, the new matter on Secular Institutes, and even a chapter on what obligations remain to the religious in the event of violent dispersal of the institute in times of persecution, a subject not without its importance in these times. The Appendices are very usefully devoted to the always important "Normae" of 1921 and to an Instruction on clerical formation from the Congregation of Religious, as well as statutes for extern Sisters in convents of nuns.

Already famous in past editions, this work will find a hearty welcome from all who are interested in the difficult field of De Religiosis. —Charles A. Kerin, S.S.

Unto the Altar, by Rev. Joseph V. Duenser, C.PP.S., Bruce, Milwaukee, 1949, pp. 239, $3.50.

HAVING had the opportunity of making one of the clergy retreats under Father Duenser a few years ago, it was with keen interest that I picked up this book which contains the substance of his retreat conferences. I was pleased to find that the closer examination which the printed word permits bore out my original impression that his retreat was outstanding, especially in this, that the material was solid and substantial. There was no froth or pious reverie, no sugar-coating either. It was "down-to-earth" in sensible practicality, yet "up-towards-heaven" in uncompromising principle.

The author has taken the structure of the Mass for the outline of his retreat, and the significance of the several parts of the Mass as the inspiration for the development of his thought. In this he has made a valuable contribution to a very practical spirituality wherein the Mass is the principle of union between the priest's spiritual and active life, and given its full place as the main contact with the source of grace, the sacramental system of the Church. Herein lies both the strength and the weakness of Father Duenser's work, because the interpretation of the Mass is sometimes strained to accomodate the ideas the author has in his own mind, as when he uses the Canon to introduce his discussion of death. **Unto the Altar** is none the less substantial fare for spiritual reading and meditation, and a fine aid to a keener insight into the life and work of Christ's priests as Christ Himself would have it.—James H. Deady.

Reason to Revelation, by Daniel Saunders, S.J., Herder, St. Louis, 1949, $3.50.

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tacks, and successfully so, the vagaries of rationalism. Mainly it sets forth and discusses the proofs of the divinity of Christ. The miracles and prophecies of Christ and His resurrection are the subjects of the concluding chapters. Earlier sections establish the authorship and credibility of the Gospels, from which most of the evidence is adduced.

To a remarkable degree the author has kept his arguments free from the technical language of theological textbooks. Thus his work is especially suitable for study clubs and will be found helpful for clergymen who are preparing addresses on various themes of apologetics. The argumentation built up in order of climax, is sound without being involved, adequate without being verbose, scholarly without being pedantic. This is a splendid piece of work that we can unreservedly recommend in these our days of doubt and decay. To say in passing, "Reason To Revelation" is literature at the service of Truth.—J. M. Lelen.

The Road to Damascus edited by John A. O'Brien, Garden City, N. Y., Doubleday & Company, Inc., 1949, pp. 248, $2.50.

SINCE that glorious day when Saul became Paul, conversions have continued to bear the stamp of the miraculous—**digitus Dei est hic!**

Father O'Brien's present edition of convert stories as told by their respective authors abounds, too, in what may strictly be called the marvelous.

At least one thing one learns from this fascinating collection is never to say of anybody that he will never become a Catholic. For that is precisely the point at which one begins to trespass on the premises of God's ominscience and omnipotence.

One man reads the life of ex-nun O'Gorman, says "What rot!" and begins to wonder what the truth really is. The child of two Victorian pagans finds that religion is expressly verboten in her home and starts forthwith to yearn for it. An editor seeks out Marx for the blue print to the new world and discovers instead that what he wanted all the while was the restoration of the old world of Christ and Peter. A young Anglican looks on the serene saintly face

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of Pius and carries the impression the rest of his life. The image of Al Smith on his knees at his rosary only three hours before the dawn of another hard day is still vivid in the mind of a converted fellow statesman. Over and over again we find people taking a step which in the words of one of them (and serving for them all) was "inconsistent with my background, traditions, and training."

A Process of Growth

Another thing one learns—a kind of by-product of the book—is the difficulty to begin with of ever understanding completely any conversion. This is the ground on which the soul comes face to face with God. Each comes by his own way and each seems to find it a task to retrace for another the steps of that way. Hence we can understand Senator Wagner's avowal, "Looking backward over my seventy years of life, I can recall no single event, impression, or idea to which I can point as the first cause or the beginning of my interest in the Cathlic Church and the final acceptance of it as my faith. I just grew into being a Catholic."

The difficulty is no doubt explicable by the fact that the way is unique; that it involves so intimately one's own make-up and the reception of graces given to no other. We may, appropriately, we think, quote Msgr. Knox's observation in his recent **Creed in Slow Motion:** that even in the Mass one must say Credo, I believe, not Credimus, we believe, for each clause of the Creed "is the expression of my opinion for which I am personally responsible."

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"Absent thee from felicity a while," the dying Hamlet enjoined Laertes, "and in this harsh world draw thy breath in pain to tell my story." The quotation is a bit strong for this context, but author after author in this symposium acknowledges his awareness of the intricacies of untangling the skein of his life's story.

"It is remarkably difficult," says Professor Willis Nutting of Notre Dame, "after eighteen years to reconstruct the steps by which the Faith was approached . . . It is possible that the possession of the Faith so colors everything that one imagines the past to be quite different from what it actually was."

Professor Ross J. S. Hoffman, of Fordham, after alluding to the "thousand fleeting experiences" which contributed each in its own way to his final act of faith, half audibly sighs for "Mr. Chesterton's great gift for articulating this sort of thing."

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We have just cited two professors but do not be misled; the book is not the warming of the cold lives of Dons. It is a drawing upon the vital experiences of fifteen men and women from every walk of life, representing almost every point of view and every modern slant. They include, from England, Evelyn Waugh, Rosalind Murray, Owen Francis Dudley, Sheila Kaye

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Smith, and Douglas Hyde; from Canada, George B. Harrison, world famous student of English literature; from the United States, such well known names as those of Fulton Oursler, Theodore Maynard, Frances Parkinson Keyes, Ross J. S. Hoffman, Greta Palmer, Willis D. Nutting, Senator Wagner, Fr. Raphael Simon, and Clare Booth Luce.

We grew more enthusiastic about the book as we read along. The literary excellence is, naturally, in view of the contributors, far higher than usual; the human interest never flags; these varied Aeneids cannot fail (as the editor prays) "to help guide the faltering footsteps of other pilgrims."

In view of its importance, we wish **The Road to Damascus** a wide diffusion. In the hands of a zealous priest or layman it cannot be overestimated as an instrument of conversion. It will first of all inspire its Catholic readers with a well-founded confidence in the powers of Divine Grace and a consequent wholesome optimism and active zeal. It will communicate to its non-Catholic readers not a little of that longing for the "Beauty ever old and ever new" which led these fifteen chosen souls from travail to triumph.—G. J. Gustafson, S.S.

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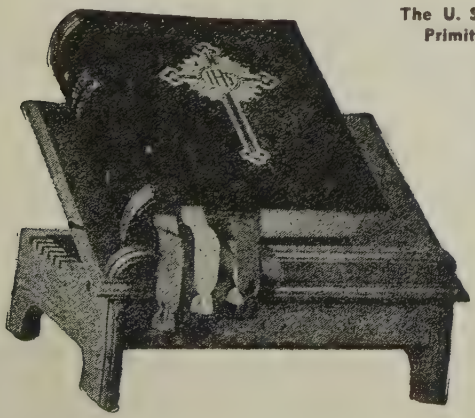

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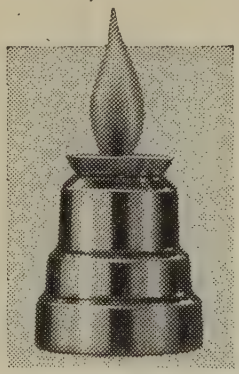

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Currente Calamo

Continued from page 828

ney—a Russian-trained 'priest' who was to travel the world collecting money for the party. Some thousand of these jokers were prepared by the Red government just for that purpose."

A Problem in Fairness

A SOUTHERN priest wrote us recently with a problem that might also be puzzling others of our readers. In his town, Catholics get only one week out of the year for a six-day fifteen-minute period on the radio. When the station opened up about three years ago, the manager had trouble with local Protestant groups who clamored for certain periods—so he turned the whole thing over to the local Ministerial Board. Later, he found out that this was nothing more than a white Protestant Ministers' Conference. They allocate all radio time to the various churches in accordance with the principle:

Broadcasts must be in "the public interest, convenience, or necessity." Thus saith the FCC. Religious broadcasts come under the "public interest" phrase. Now how many of the public are interested in Catholic programs? There are about 5,000 Catholics within reach of the station, so since Catholics make up only two-percent of the listening audience, we'll give them that much time—and no more.

Our reply was that if we Catholics are going to say that the presence of any number of us in a given community entitles us to radio service under the public interest, convenience, or necessity

clause, we can only be consistent and admit that our absence from any community technically leaves us without any such claim. That's the technical aspect of it, and if any radio station insists on getting technical, it appears that we can only submit.

But we might at the same time protest that such a technical approach is not altogther generous, and that as a matter of fact most radio stations are not consistently that technical with respect to all factors of the population.

If the Jews for instance, were to be given radio time on that basis, they would have only one or two network broadcasts a year, and none at all on most stations. If we Catholics were to insist on our technical rights in Boston, we alone would doubtless be entitled to more time on the air than all the Orthodox, Reform, and Conservative Jews and all the 250 denominations of Protestantism. We feel quite sure that the Catholics of Boston are not that ungenerous. And by the same token, we feel that our southern correspondent is entitled to hope that the Protestants of his community will not be so ungenerous.

Laicized

ACCORDING to information received from NCWC-News Service, the Rev J. Arthur Taillefer, 48, Montreal priest, who was ar-

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Write For Our Brochure

rested with Michael Sisco, a restaurant owner, in Montreal and charged with the sale of narcotics, has been deprived of all his priestly faculties and returned to the lay state. He had been serving as curate at St. Madeline Church in Outremont, at the time of his arrest. Royal Canadian Mounted Police, who made the arrests, reported that they seized $80,000 worth of narcotics. He was ordained 20 years ago for the Valley-field diocese but came to Montreal seven years ago at his own request and has been engaged in parish work there since.

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Correspondence

Correction

Editor:

IN "Currente Calamo," **The Priest,** March, 1949, p. 230, the Greenville should have been placed where it belongs—Mississippi.

Yours in Christ,
Charles C. Hunter
Yazoo City
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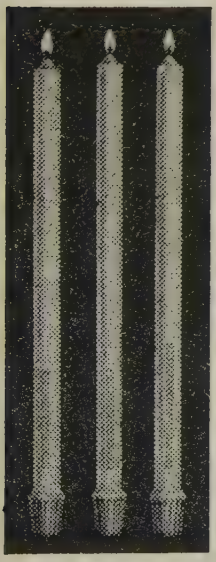

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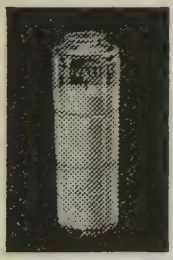

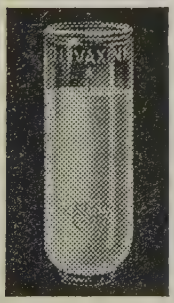

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Need a Housekeeper?

Editor:

AS a solution to the shortage of housekeepers, why don't priests bring over and sponsor displaced persons or couples from Europe? Many of these are ideal Catholics and could doubtless furnish adequate testimonials from their pastors in the old country. I imagine WRS—NCWC would be glad to co-operate with a pastor in such a matter.

Sincerely yours,
J. C. Mahoney
Sacred Heart Church
Hamilton, Missouri

Enjoys Our Ads!

Editor:

A NUN from Detroit sent me several copies of **The Priest**: she promised she would send more if she could get them, but the last number was the February issue. I wonder whether you could suggest any subscriber to **The Priest** to remail me his copy after reading it; if it come a bit later, it doesn't matter: after 13 years in this country I am quite Indianized, and time counts very little.

I like **The Priest** very much, and I read the few copies I received from top to bottom, advertisements included. It is a curious fact among many missionaries, which will no doubt amuse you, that many of us enjoy a lot the reading of advertisements: sometimes we don't even understand the terminology, but it doesn't mater: we are curious to know how the world progresses in every field. Now, for instance, I un-

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Some months ago I read with particular interest an article about the validity of the Baptism administered by Baptists: it was a kind of revelation not only for me but even for all the other priests as well as for the Bishop with whom I discussed the matter. There are many Baptists in this Mission and sometimes we have some converts among them, though as a rule we are not too keen about them: the reason is that often these converts from Protestantism carry with them many wrong ideas especially about marriage and confession: we get nice confessions of converts from paganism, but Protestants seem to be very different.

All our converts are from the aboriginal tribes, mainly from the Santal tribe, with a few hundred Oraoms, Mundas and Mahalis: in this parish we have in all about 5000 Christians scattered all over the District and living in over 100 villages which we visit several times a year, generally 3-4 times. We are only three priests, two Europeans and one Indian, actually an aboriginal himself. A lot of work for only three priests, because besides the Christians to visit regularly, we have 16 schools in the villages, a big orphanage here at our H.Q., a hospital and a dispensary, and we have to do everything ourselves, even nursing, cleaning, tailoring, etc., etc., because we cannot afford to employ outsiders except some servants and teachers. Well, no doubt it is a hard life, yet some-

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Correspondence

body has to do even this work, and as God has been so good as to choose us, we have but to thank Him for the favour: in Heaven there will be plenty of time for relaxing. . .

Please, Father, have a memento for me in your prayers. I shall try and reciprocate.

Yours sincerely in O. L.,
Hector Bellimato
Rajipur Catholic Church
P. O. Gangarampur
West Dinajpur (West Bengal)
India

Appeal for the Philippines

Editor:

DURING the recent War I was stationed on Leyte in the Philippines for well over a year. During that time it was my pleasure to meet the Benedictine Missionary Sisters whose Motherhouse is in Bavaria. The Sisters conduct schools and it is remarkable to note their achievements despite the few teachers and the enormity of the enrollments. They were always good to us whenever we visited them and we in our little way tried to help them. When the war ended and we returned to the States practically all assistance came to an end. Around the holidays I manage to get a few things together and send them but it is far short of what I would like to do. The other day Sister sent me a letter and I felt so helpless until I thought of you and the generous readers who always seem to be willing to come to the assistance of missionaries. The Sister Superior wrote:

"In a town about 20 miles from here along the road to Tacloban a

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new parish priest has been assigned. Years ago he was a student of mine. Some weeks ago I visited him to see what help I might give him. He told me that he wept when he came to that place last May. His church has neither doors nor windows and not even entirely roofed. The rectory is even in worse condition. Now Our Eucharistic Lord has found a place in that tabernacle which is dedicated to the Most Holy Trinity for forty-six years. I had the joy of fixing the inside and outside of His Prison. Later I sent a cover for the Ciborium and Father sent me the old one, a piece of rags. Since then I have been trying to get vestments, altar-linens, and other useful articles. He shows himself very grateful. He is a very zealous priest. He has to care for 21,000 souls but still finds time to come to the Academy to hear the Confessions of our students."

If I am not mistaken this is the chapel where we first attended Mass when we invaded the Philipines in October of 1945. Their main necessities as you see are articles for a chapel but books, clothing, and other useful objects will be gratefully accepted I am sure. Perhaps some rectories and convents may have some old vestments that are no longer in use. Money cannot buy much there so it is better to send material objects instead. And don't forget to pray for them; that is far more important than anything else you may do. A missionary Priest, his parishioners, a Sister and a Brother will be eternally grateful and may the God of Charity bless all of you from His Loving Sacred Heart.

It would be advisable to inquire at the Post Office before sending any parcels, as there are some

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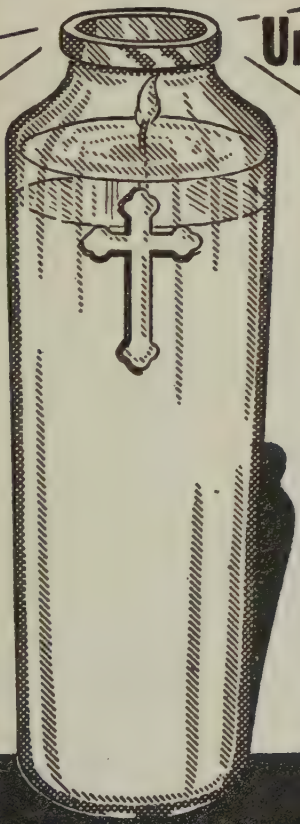

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regulations regarding packages to the Philippine Islands.

The address is:

Sister M. Hermetis, O.S.B.,
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Carigari,
Leyte,
Philippine Islands.

It would be impossible for me to thank anyone who may send something to the missionaries but God who sees your charity will be your reward in time and in eternity.

Yours in Jesus and Mary,
Br. Augustine, O.S.J.D.
The Brothers of St. John of God
Los Angeles 7, California

'I've Sold My Car'

Editor:

JUST sold my car. And do you know, I'm glad I sold it? Not only because it was getting old and fussy am I glad I sold it but because I discovered a few things. I found out that there are many advantages to going around a parish on foot. I'll have another car soon, a car of less ancient vintage. But I'll use it only on emergency calls, and for First Friday communion-calls, and to take quick trips to the city on free days. A car is necessary to reach the outskirts of this town, but I'll continue to cover the settled parts of the parish on foot.

In the first place, I know more about the parish since I started using my feet. I know more people, and I have created more friendships. I know the policemen better. The policeman is a good man to know, because he observes many things. He can tell you that your former altar boy is beginning to slip, and you can speak to the young fellow. He can show you

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how the removal of a fence will help to clear up your parking-space congestion. As I walk to different houses in the parish, to see shut-ins or to check-up on children who have been absent from catechism classes, I see the doctors on their rounds, the white-aproned shop-keepers, the young mothers airing their babies or bringing their groceries home. A few words, a few greetings, a few smiles from a friendly people, a few tid-bits from their home-life . . . these things make it pleasant to be their priest.

"They See Me"

What is more important is that the people see me, that they see their priest more often. The old pensioners sitting in the square see me, and we exchange a few words about "Kid" Gavilan's latest fight. Seeing the white collar often reminds an old man that he'll have to be making his Easter duty pretty soon. In the evening, when the young men are gathered after a ball-game, and they see you long enough to exchange a comment on the Yankees or the permanent pennant-threat of the Red Sox, it might not seem to advance the work of the Church or to promote the Kingdom of God. Yet it does. For they will feel free to approach you about subjects of more importance. You will feel free, later, to urge all of them to attend the mens' mission or the Holy Name meeting. They will cajole or "kid" some young fellow who has been lazy or negligent about attendance at Mass, because they have seen the priest pass by and he has reminded them of better things through his friendliness.

Wherever the black suit and

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Correspondence

white collar of the priest goes, it leaves a definite impression. A psychiatrist once said that he is delighted to have a priest pass through the wards of a mental hospital to which he is attached because of the quieting and subduing effect it has upon his patients. How many non-Catholics there are who have lost some of their antipathy and prejudice against the Church because a priest has smiled and greeted them as he passed by, because they found out that the Catholic priest is not the domineering ogre they thought he was, but a pleasant sort of fellow, easy to approach. Many a convert has felt free to ring a rectory bell because he has seen a priest walk by his house and wave at the children of the neighborhood. If you whizz by in a car, it seems to me that you diminish your influence and that you miss a great deal.

Since I've sold that car, I've lost weight. My legs are stronger and my body is harder and my wind is better. When you're walking, you don't smoke as you might in a car. When you're walking, your lungs are filled with fresh air and your blood is circulating as it ought and your muscles are hardening. You have more energy and vitality than you had before. You have more energy to pour into a congregation as you're preaching. There is more "zip" to your Mass and your devotions.

I don't think that walking will solve all the problems of our times. I do think that walking, rather than riding through his parish, will bring a priest closer to his people, and his people closer to him.

Sincerely yours,
C. T. J.

Boston

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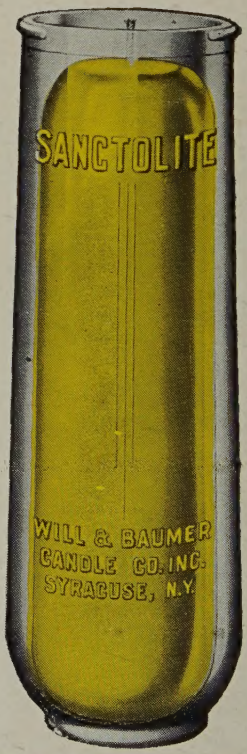

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